ORAL TRADITIONS OF ADANSE

BY

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December, 1969.

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ORAL TRADITIONS OF ADANSE

INTRODUCTION

Adanse, a small traditional state in Southern Asante with a population of about 94,000[1] has a rich and varied history. Lying south of Bekwai, with the Pra to the south, Banka and Asante Akyem to the East, and Denkyira to the west, Adanse was once the home of most of the Akan clans. Indeed it is traditionally known in Akan cosmogony as the place where God started the creation of the world.[2] In the area bounded by the Pra, Ofe and Oda rivers, the Akan first developed virtually all their political and social institutions.[3] It was here that the Akan ideas of kingship, personified in the activities of Awurade Basa, first took shape. In traditional history Adanse was the first of the five principal Akan states "the Akanman Piesie Anum" the rest were Akyem Abuakwa, Assen, Denkyira and Asante, in order of seniority, although not of power and resources.

Most of the ruling clans of the Akan forest states trace their origins to Adanse. Beyond Adanse all stories of migrations and modes of travel tend to be ill-supported, hazy and, more often than not, unintelligible. Akyem Abuakwa, Edweso and Offinso or the Asona clan, trace their origins to Kokobiante, near Sodua, a small village on the Akorokyere-Dompoase road. The Assen, both the Asenee of Attandasu (Fante Nyankomase)

the Asona of Apemanin, the Afutuakwa of Fosu and the Aboabo of Assin Nyankomase traces their original homes to that stretch of territory between the Pra river and the Kwisa range. Their most renowned former sites being Nimiaso and Apagya for the Attendasu and Ansa for the Apemanim. The Denkyira people or the Agona clan were once known to have occupied the land stretching

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1. Ghana, 1960 Population Census p.360.
2. C.C. Reindorf: The History of the Gold Coast and Asante (Dasel 1896) p.48.
3. Adu Boahen: The Origins of the Akan, Ghana Notes & Queries 9, 1966, p.9-10.

from Asokwa westward to the neighbourhood of Obuase and Akrofoum to the confluence of the Oda and Offin Rivers. Whilst most of the Bretuo of Mampong, and Kwahu trace their homes to Ayaase and Ahensan; Abadweem and Edubiase are known to be the early homes of the Oyoko clan. Adanse then could be said to have nurtured most of the important Akan clans. The Asakyire of Akrokeri and Odumase however trace their homes to places in the north, while the Asenee of Dompoase trace their origin to the neighbourhood of their present town. The Ekona of Fomena also claim to have originated from Adanse.

There appears to have been two main reasons why most of the people moved from the Adanse area. Whereas in the early days scarcity of land resulting from over-population caused many people to move out in search of land, at a later date, especially from the middle of the 17th century it was the rise of the empire states of Denkyira and Asante which forced out many people to emigrate to avoid being brought under the rule of members of different clans.[1]

A significant and much more interesting factor in the rise of Adanse is the role of its traditional deity, Bona. Unlike the successor states of Denkyira and Asante which became important on account of their striking force which enabled them to bring different clans under their control, in Adanse it was the deity sited in the neighbourhood of Patakoro which weilded much power and influence. At the height of its power and prestige in the pre-Denkyira period, Adanse was merely a loose confederation of clans or city states which only came together under one leader to defend themselves in times of war. There never developed anything near the Denkyira and Asante systems in which one stool managed to impose itself on the others and get itself accepted as the paramount ruler. The degree of autonomy which prevailed

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1. K.Y. Daaku: Pre-Asante states, Ghana Notes and Queries, 9, 1966. p.10-13.

2. J.K. Fynn: The Rise of Ashanti, Ghana Notes and Queries, 9, 1966, p.24.

is epitomised in the popular Adanse saying - 'Adanse Nkotowa Nkotowa obiara da ne bon' freely rendered it means the various towns were like little crabs each of which controlled its hole - thus showing that each clan was completely autonomous and could do as it pleased in its sphere of influence. In spite of the tendency to remain independent some time in the 16th century, Awurade Basa, the most renowned of the leaders of Adansemanso, attempted to unite all the clans under his leadership. This was done by creating a mystical sword known as the Afenakwa. Although it was generally accepted that whoever had custody of the sword should lead the Adanses in time of war, in peace time the leader was never accorded any special privileges.

Unlike the Sasatia of Denkyira which enhanced the power and prestige of the Agona clan, or the Golden stool of Asante the custody of which was permanently vested in the Oyoko clan[1] of Kumase the Afenakwa used to be passed on from father to son. It therefore never remained with one clan for a long time. First associated with Awurade Basa of the Asenee clan, the Afenakwa was inherited by his son, Apeanim Kwafromoa of the Bretuo clan in Ayaase. After Apeanim it went to Akora Foripa of Asenee clan in Dompoase, and from there Bonsra Afriyie of the Ekona clan in Fomena, was given the sword sometime at the beginning of the eighteenth century.

It was Bonsra Afriyie, who wisely kept the Afenakwa at Fomena with the Ekona clan. This was partly because he did not marry from another royal clan outside Fomena itself, and principally on account of the fact that the Ekona were blessed with a long line of brave and active leaders who never became too old on the stool to be forced to hand over the Afenakwa to their sons in times of national crisis. In spite of the leadership which had

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1. R.S. Rattray, Ashanto, p.290.
K.A. Busia, The Position of Chiefs... p.96-9.
W.E.F. Ward, A History of Ghana (London 1918) p.117-119.
J.D. Fage, Ghana (Madison 1961) p.54.

been offered by the Ekona since the beginning of the eighteenth century, the tendency for the other rulers to harp on their autonomy still continued. It was the introduction of British rule in Asante at the beginning of the twentieth century which crystalized Fomena's political leadership by raising it to the status of a paramount stool over and above the other stools. From that period the Fomena chief was accorded the title of Adansehene.

On the other hand from very early times people came to accept the power of Adanse Bona, (Adanse Kuntumpaa) the tutelar Deity over all the state. At times referred to in the oral traditions as the creator, not much is known about the origins of Bona. Sited somewhere in a cave in the grove between Akokyere and Patakoro, it was the only regular connecting link between the various rulers. Patakoro, where the Priest of Bonsam, the God spokesman of Bona stays, has been the scene of regular resort of people of all walks of life wanting to consult the deity on all sorts of things. At the annual yam Festival for Bona which falls at the end of August or the beginning of September, not only the Bonsam priest and the Bonahene, but also people from all parts of the state come to take part of it. In every December a much grander festival known as the Annual Dance is also celebrated. It is during this time that the priest, the keeper of the national annual calender sends Bona Suo (water from the Bona cave) to all the stool occupants to be used in the general purification of the state. And in times of danger or national calamity there is the 'carrying of the Deity' or the divination ceremony for the whole state. It is during this ceremony that the subservience of the chiefs to the Bona deity is clearly seen. The Deity has alloted specific functions to be performed by each chief. The Akokyerehene is the Akradwarefohene (Chief soul washer), the Adansehene head of the hammock bearers, Ayaasehene, the chief executioner, Akrofuomhene, the Treasurer, Edubiasehene the

spokesman, and Dompoasehene the Gyaasehene. As a tutelar Deity not only is Bona expected to purify the state every year with the Bonasuo, but each town is given a Bonsamboo, (Bonsam stone), on which sacrifices are made to appease the God when people go against his injunctions in the town. Thus people are spared the necessity of having to travel all the way to Patakoro when the deity is offended. It is interesting to note that virtually in front of the palaces of all the principal Akan chiefs who trace their original homes to Adanse, are to be found Bonsamboo, which in all instances is considered sacred - a visible relic of their Adanse origins.

Within easy reach of the European trading centres at the coast and not far from the sources of kola from eastern and western Asante, and the area itself rich in gold deposits, Adanse stood to gain from the long distance trade to the north and to the coast. Adanse traders were known to have travelled to both the northern and coastal markets to seek their fortune. In Adanse itself there developed an important market centre at Edubiase, where people from far and near came to trade. Athwart the important trade route between Kumase and Cape Coast, the people benefited from the constant flow of traders moving up and down. Even those who could not go to the centres of trade profited from it by selling their local foodstuff and by providing accommodation to strangers. The desire to derive maximum benefits from trade accounts for the fact that most of the townships moved their settlements as and when the trade route was diverted.

It was its favourable economic position which always drew her into the power struggles of the later states. From about 1698 when their refusal to help Asante against Denkyira forced them to cross the Pra to seek refuge in Akyem, parts or all the Adanses have suffered from constant emigrations across the Pra to the south. Whereas most of them had always returned to their former homes after such flights, the beginning of the 19th century saw a large

part of Adanse, the Apemanim, Afutuakwa, Aboabo, Attendansu, all now known as Asen, moving to settle permanently south of the Pra.[1] The last wave of migration took place in the later part of the 19th century, when the Bekwai-Adanse war forced them once again to move across the Pra.

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1. K.Y. Daaku: Oral Traditions of Assin-Twifo, Legon 1967.

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This work is essentially unprocessed field notes. As much as possible I have tried to give a literal translation of the interviews all of which were conducted in Twi. All the tape recorded interviews are available in the Library of the Institute of African Studies.

I owe a debt of gratitude to the Institute of African Studies which gave me a grant which enabled me to make a study of the general outlines of Adanse history between July and September 1965. I was able to conduct informal interviews with a number of chiefs and elderly people in the Adanse state. It was then that I realised the wealth of information likely to be gathered in the state. It was however between July and August 1969, that I returned into Adanse, and conducted a systematic research into the oral histories of virtually all the towns and villages of the state. Once again my research was made possible by an invitation extended to me by the Institute of African Studies to lead a team of research students from both University of Ghana and the North-Western University of the United States, into the field to initiate them into the methods of field research. I thank all the various chiefs and their elders whose willing co-operation made it possible for me to cover so wide a field within six weeks. I am also indebted to my happy team of research students who spared no efforts to make the work successful. My team was made up of the following students:

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Adlai Boaten	-	"
Kwasi Boaten	-	"
Yusuf K. Effah	-	"
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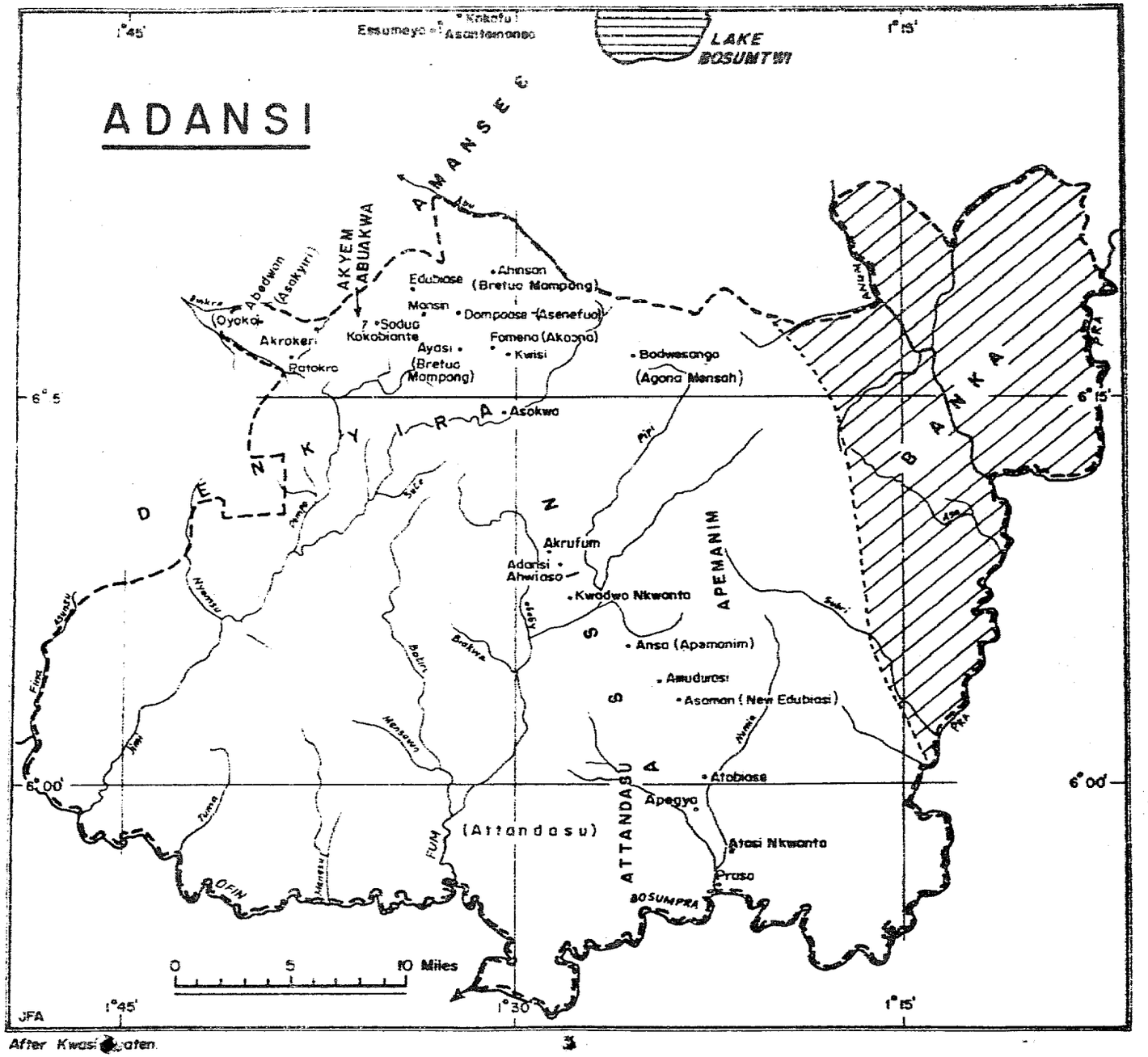
K. Yeboa Daaku

November 1969. Legon.



After Kwasi Yeaten.

FOMENA

Kwa' Ansa here is your drink,
It was by your grace that the land was cleared
of its troubles,
The first of the Akan States is Adansi,
Thus today, it forms the head of the whole nation,
This Akwasidae morning, has seen the arrival of these
educated people to ask, listen to and record our traditions,
As traditions are not recounted without formalities, three
bottles of schnapps have been provided by them,
And I, the Okyeame, am offering some of it to you all;
Come for some drink,
The leader of the group is Dr. Daaku,
To his health. As the Saying goes "a man drinks before he eats"
Come for some drink,
By your grace, let our elders remember every bit of history
that perchance they might have forgotten so that it can be
compiled for posterity,
We say "tate kaa asom ma efi kakyere"
(The perpetuation of traditions is the result of handing it
down by word of mouth from generation to generation)
So that our traditions would never be lost in the land,
Nananom, come and drink,
All ye spirits of this land come for drink,
Adansi Kuntunpa, this is yours,
You own the whole state,
Thus if we are to narrate its traditions,
Then since "Waye kokuromotie a yensan wo ho mmo po"
(You are the thumb without whom no knot can be tied)
Come and drink,
Stir up their memories so that everything they've seen or
heard in the land can be told to these eminent visitors and
recorded for posterity,
Nananom this is the drink they have provided,
Long live our people,
Long live Adanseman.

Q: Why is the town called Fomena?

A: The exact meaning of the name Fomena is Faman. It is not Fomena but Faman.

Q. How did it come to be called Foman?

A. What I know about Faman is that Nana Bonsra to whom belongs the whole nation was the son of Akora Foripa. When he became an old man the power in the land was vested in the symbol of Afena Kwa. Any chief in possession of Afena Kwa became the overlord of the whole Adanse state. It was during a war that Akora Foripa gave the sword Afena Kwa to his son Nana Bonsra Afriyie. After Nana Bonsra had taken us to the war, we all returned to meet at Amanyinase. It was there that the whole Adanse nation swore that due to the brave and fearless way in which he had led us, we were all going to worship him. The whole nation then swore allegiance to him he had automatically come to possess the sword. The sword symbolised the power of the State and hence he became the overlord. During this period our elders were staying at a place called Mmenamu. We left there to settle in this place and he called it Faman literally "Take the state" meaning he had now become the monarch of the whole land.

Q. What was the War during which Akora Foripa gave the Sword to his son and thus invested him with the powers of monarch?

A. The war was the Nkwantabisa War. We went to campaign in the Akim state, after which Nana Bonsra led the Adanse people back home.

Q. What was the origin of the "Afena Kwa" since it is the symbol of power and, the stool which possesses it automatically assumes the powers of rule of the land and becomes the head?

A. The Afena Kwa came from Ayaase which is in Adanse. It was in this town that the Afena Kwa first manifested itself. Thus the Ayaase stool was then the head of the Adanse state. From there the sword and the power shiffed to Akora Foripa at Dompoase. Akora Foripa was the father of Nana Bonsra and it was Nana Bonsra Afriyie who brought the Afena Kwa to this place.

Q. According to what you have said the Afena Kwa came from the heavens. Did any god or priest perform some rites to conjure it to come?

A. Afena Kwa was a symbol of power with its own god. This god was called called Ntoa. The god was with the "Afena Kwa" when it appeared at Ayaase at creation. Nobody knows from where it came. It is the symbol of of power in the land. Thus after its appearance, the Afena Kwa depicted the power and the god. The god and the Afena Kwa appeared together.

Q. Who was then chief of Ayaase when the Afena Kwa first appeared?

A. He was called Ewurade Basa. It was during his reign that Afena Kwa and Ntoa first appeared.

Q. How did the Afena Kwa which symbolised power move from Ayaase to Dompoase whose chief was the son of the Ayaase chief and from Ayaase to Fomena whose chief was also the son of the Dompoase chiefs? In other words why was the power transferred from father to son and not to a nephew which was more customary among Akans?

A. That is the custom in the whole Adanse state. The father of Appianin Kwaforamoa was called Ewurade Basa. The sword with the power was handed over to Appianin Kwaforamoa by Ewurade Basa when he became old. In the same way Appianin when he in turn became old he handed it over to his son Akora Foripa and thence to Abu Bonsra. Thus you can see that whoever possessed the Afena Kwa and the power could hand over it to his son, in time of stress. If the son proved brave and achieved greatneds with this might then the father would in vest the son with the sword and all the power which goes with it.

Q. In what town was Ewurade Basa chief?

A; Adansemanso which is part of the Adanse state. It was about Ewurade Base that was said "Worepe asem aka akyere Ewurade a ka kyere Ahumfena" (If one wanted to say something to Ewurade, he should first tell, it to Ahumfena). This has been corrupted to "Worepe asem aka akyere nyankopan a ka kyere mframa" (If one wanted to say something to God, he should first tell it to the wind). Awurade Basa was the first Chief to create a linguist. The linguist was called Ahumfena. This was why we said if one wanted to say any anything to him, then he should first tell it to the linguist Ahumfena. What we know in Akan lore is that "In the beginning after God had created the institution of Chieftaincy, he created only the "esen" (crier) he did not create a linguilinguister Afterche had ertated the "Kurontirb" and "Akwamu" he created only the crier. This is effect meant that whenever a Chief was speaking the crier would be "crying". It was Awurade Basa who, when he was installed, felt that it was not proper that he, the overlord, should speak direct to the people . . This was accepted by the people and the institution of linguist was created.

Q: Is the name of the sword pronounced Afona Kwa or Afona Kwao? How did the sword come to be known by this name?

A: The proper name is Afena Kwaa. There are many different kinds of State swords some are made by the chief themselves so that whenever he sat in state the swords would be arranged in front of him to symbolise his might. This particular sword is not of the kind held before a chief. It is of such an entirely different nature that up to now no one is allowed to have a glimpse of it except those who are permitted to go to the stool room. The ordinary people never see it.

Q: How did the State come to be called Adanse?

A: The name is a corruption of "Odan-ase" (literally "under a house".). We the people of Adanse were the first to build houses. When the world was created people did not sleep in houses but in the spaces formed by the buttress roots of large trees and under flimsy shacks constructed of twigs and animal skin. The Adanse people built the first mud houses and became known as Adanesi foo (literally, "house builders".).

Q: Before they built houses, what name was given to the place where they stayed?

A: There was no name because there was no particular place at which people stayed. They just slept anywhere; between buttress roots, and even in open spaces. It was the people of Adanse who first realised the need for and built the first mud-houses.

Q: As you have already said, Adansi is the first of the Akan States. If this is so then how come the might and power of Akan is now in Kumasi?

A: That is simple. In the beginning God created five Akan states. The eldest was Adansi. Second in prominence might and age was Akyem, then came Assin as the third followed by Denkyira as the fourth. Asante was the fifth, last and smallest. In those days what frequently happened was that if an apparently more powerful state fought a weaker state and lost the war, then the victorious State seized the power and glory of the vanquished state and assumed all the grandeur and glory. It was through the waging of constant wars that Denkyira emerged the most powerful state ruling the whole land under Ntim Gyakari. Similarly Ntim Gyakari also fought and lost at Feyiase to the Asante under Osei Tutu who then ruled the whole land from Kumasi to Denkyira. Thus it was through wars that the power finally went to Kumasi.

Q: Nana you have told us that in the beginning there were five states with Adanse as the most senior state. Obviously then, they must have been staying around here with each on its own small land.

Can you tell us where for instance the Akyem and the Dankyitas and the others stayed? Can you tell us which were their old townships?

A: The Akyem stayed at Kokobiante which was near Sodua on the Akrokerri road. The Assins stayed at Ansa which lies by the Praso road.

The Denkyira people lived around Asokwa Nkwanta near Obuasi Junction up to Hweremoase and at a place called Dwiimu up to Aboye. This whole piece of land belonged to the Denkyirahene.

Q: In those days, were these various people identified by special names as is obtained in places in Assin where the people of Foso call themselves Afutuakwa and those from Juaso call themselves Kosontire. Did the Denkyiras and the Akims, etc. call themselves by particular names?

A: In those days they all formed part of the same state - Adanse. All the various tribes were from Adanse each in its own area under the single identity of Adanse. It was through wars that each finally moved to its present area.

Q: Where did the fifth group namely Asante reside when they were here as part of Adanse?

A: They were settled at Abadwimu a place to the north of Akrokerri.

Q: Who were the people who first noticed that the Akans used the words "Mesee" and thus called them the people who spoke the "Mesee" language?

A: What happened was that God first created Adanse where the people spoke the Akan dialect ("Mesee"). Later on sections of the people moved out to settle at new places and the dialect subsequently changed and lost its old form. For example Fante. Thus after a time those groups of people who moved out turned round and called the original people of Adanse that they are the Akans; those who spoke "Mesee".

Q: While your ancestors were at Adansemanso, was Ewurade Basa the chief of the whole land or only of one of the five original divisions of the people ?

A: He was the overlord of the whole Akan nation.

Q: One frequently hears of the word "nkotoankotoa" (autonomous) used in connection with the earlier Adanse states. If as you say there was one chief who was lord of the whole land then how do you reconcile the frequent use of autonomous states with one Adanse state?

A: What I know is that after the advent of Afena Kwa, the whole naton bowed down to it and acknowledged its power. It could be that there were petty chiefs to look after the various towns but as far as these chiefs were concerned, none has superseded the power of Afena Kwa. The whole people owed allegiance to the stool here.

Q: We have already learnt that the Afena Kwa landed at Ayaase during the reign of Apiamin Kwaforamoa. What I want to know is that in those days the whole people owed allegiance to the one chief Ewurade Basa whose town was Adansemanso. However we also hear of the word "nkotoankotoa" applied to the period. Does it then mean that before the arrival of Afena Kwa, there were separate autonomou states?

A: You see although Adansi is the eldest state, Kumasi now wields the power thus when a new chief is to be installed here, he has to go to Kumasi to swear an oath of allegiance to the Golden Stool. During this swearing in ceremony, the Adansehene uses the special sword of state called "mponponsuo" which is the sword used by chiefs of traditional areas, that is important chiefs. There are other state swords like Afena Tia and Ahwehwebaa. This right to draw the special mponponsuo sword for swearing originated the saying "Adanse nkotoankotoa yedae yebon" literally (All the composite states of Adanse are autonomous.) However a sub-chief can get round to say he is also Omanhene, (Overlord). It was because of the fact that all the other Akan states originated from here that it became possible for any sub-chief here to use the Mpnponsuo sword for swearing allegiance.

Int:A: I will like to answer your question on whether the autonomy came before the Afena Kwa or vice versa. You see, the Afena Kwa came to symbolise the unity and power of the land. Thus when it emerged all the sub-states lost their autonomy and became one entity. This was when it came to "Faman" (Literally take the land). The Fomena chief became the overlord and owner of the whole land.

Q: This meant then that it was before "Fomena" that the word "nkotoankotoa" (autonomous) was used?

A: It can be used even now. Before the arrival of Afena Kwa, any sub-chief could go to Kumasi to seek the audience of the Asantehene direct.

Int. A: Any sub-chief could go to Kumasi without even informing the Adansehene first. It was later after we had all come together and sworn allegiance to Afena Kwa and united that; the autonomous sub-chiefs had to inform the Adansehene first if they desired the audience of the Asantehene.

Q: What about Dompoase?

A: The whole fact is that the "autonomy" of the States does not apply to present day Adanse. It was rather in the old days when there were various groups like Nyenkyimadu and Akrokerri. Then for instance when a case arose with the Akrokerri group comprising towns like Bobriase, Odumase, Kusa, they could go direct to Kumasi. This way too under Dompoase were villages like Kotobon, Domponinase, Sisirebo and Edwinaso, each of which could seek the direct audience of the Asantehene. After the creation of Faman and the acquisition of Afena Kwa to the stoo, Nana Bonsra proclaimed that only his direct sub-division chiefs could come to him on his installation so that he would appoint a linguist to go with him to Kumasi to swear the oath of allegiance. Any of the sub-chiefs should swear to his divisional chief who in turn would inform him. Thus the Nyenkyimadu people for instance served Akrokerri which in turn came to swear here. This meant then that although they were autonomous none of them could claim to be of the same status as Adansehene. They all had to come and serve the Bonsra stool (i.e. Adansehene).

Q: Is it true that the Adanse stool incurred a debt which the chief refused to pay and because of this all the sub-chiefs got round to pay it?

A: It is not true.

Q: Can you tell us what exactly happened?

A: Might is not acquired with money. In the old days no power was ever bought with money. It was through wars that power was acquired. Thus if a chief felt he had a bigger army than yours, than he would swear and fight against you. If he defeated you then he took your might. Nobody has also bought the Afena Kwa which is the might of the Adanse state. It was inherited from father by son. In all the power of Adansi had been handed down thrice. Ayaase to Dompoase and finally to Fomena here.

Q: You have told us that money was not used to buy power, but can you tell us the truth of the statement I made?

A: After the whole Adanse state had moved to Kumasi and come back, we gave the Afena Kwa to Nana Bonsra to be the overlord of the Adanse state. This was before we went to Kumasi to swear allegiance to the Golden stool. There the Asantehene imposed a fine on us and after we came back we met together and shared out the fine.

Q: Was the fine then shared peacefully and equittably without out any dissensions and disaffections amongst the Adanse people?

A: We had then sworn to be one to stay together as brothers serving under one stool. Thereafter any chief who refused to swear an oath of allegiance had to be fined a certain sum and brought back to the fold. Thus at the time of sharing out the fine, all ill-feelings had been dropped from among us. No war was fought over the sharing out of the fine.

Q: Would you believe it if you heard that during a quite recent war, the then chief on Bonsra's stool helped one faction which emerged victorious and that due to this help, the party concerned brought the whole scattered people of Adanse under the stool occupied by the chief of this town to show appreciation?

A: I don't understand what you mean?

Int. Q: What he wants to say is that may be a war ensued between Adanse and some other people which Adanse lost, and thus the people scattered. After this defeat, the Adansehene went to help some party in another war and that in appreciation of this help that party gathered together the scattered people of Adanse under the Adansehene's stool as a sign of appreciation.

A: After we had moved from here to Akyem we came back and the whole Adanse state assembled at Amanyinase. There we all swore to Nana Bonsro that because he had brought us back in peace, we would serve him. During this time the whole people united and as we had then been drastically reduced, we had to go and swear allegiance to the golden stool in Kumasi.

Int. A: When we came back to the land after fleeing the Asante our people were afraid to go to Kumasi to offer to serve the Golden stool. It was then that ourgreat grand-father gave the sword to Nana Bonsra to bring us back. All the chiefs then asked him to find ways and means of peacefully taking us under the mantle of the Asantehene without incurring his wrath. Nana Bonsra bravery went to Kumasi to plead our cause successfully and because of this all our people agreed that the Afena Kwa, (symbol of power) be forever left at Faman. We all then decided to serve under Faman, and because we had all united under one banner no sub-chief was permitted to rebel against Nana Bonsra. Thus Faman was established as the seat of power and has remained so up to now.

Q: Nana please explain further because the Adanse people have moved on several occasions. Thus you should explain whether it was after the Bekwai War or during the Ntim Gyakari War that you moved?

A: It was not during the Bekwai War. It was while Ntim Gyakari was waging war against the Asante that the Asantehene asked us to come to help him and we refused. We thus moved away from this place. Unfortunately for us the Asantehene was victorious and as such we

were afraid to come back to these parts. At this time too the chief was an old man and he thus asked his son Bonsra Afriyie to lead us back which task the latter accomplished successfully.

Q: Is it true that the Asantehene went to help the Bekwai people during the Adanse-Bekwai War?

A: The Bekwai people were completely defeated by the Adanses during that war. They ran away leaving one person in the palace who beat the drums to dupe us into believing, there were a lot of people there. The Bekwai people fled to Kumasi and told the Asantehene that the Adanse people had rebelled and were sworn to fight them for their treachery, but they had been routed. This was what happened. It was not the Bekwai people who defeated us. It was rather the Asante.

Q: Did the Adanses cross the Pra to escape the Asantes as a result of the Bekwai-Adanse War?

A: Yes.

Q: Can you tell us during which wars you crossed over to Assin or Akim?

A: It was after the Bekwair War, that the Adansehene and the people fled to Assin to settle at Bresiako.

Q: On your return from Bresiako to Adanse, did you go back to Kumasi to offer to serve under the golden stool once more?

A: At that time the Asantehene had been deported overseas. So the English told us to go back since they had caught and deported the Asantehene whom we were so much afraid of. The English then used to say "Korotwiaman sa a ote po mu mabekye no ko" (literally I have caught and taken away the tiger who lives in the forests). Some of the flags he gave to our chief, Nana Nkansah, are still to be found in the palace.

Q: Was the Adansehene then independent or still subject to the Asantehene after you had come back?

A: The Adansi state was independent. We owed no allegiance to the Golden Stool because there was no Asantehene. It was only after the confederacy that we once more united under the Golden Stool.

Q: Which towns in Adanse fought for Asante Asante during the Yaa Asantewa War?

A: During the Yaa Asantewa War, Adanse decided not to fight in favour of the English, because our people felt the white man was too superior in arms for us. At the meeting of the Asante chiefs on this war the Adansehene got up to say Adanse was not going to fight.

We decided however to contribute to the English War effort by headloading the food and ammunition needed by the soldiers. However as our elders say "yenkyere obi nnwe a yemfa nanum nyi kwan (literally if one cannot be caught and and eaten, his mouth is not used as a foot path). The soldiers behaviour towards the townspeople in these parts was very deplorable. They raped people's wives, took anything that came their way and in fact did everything unheard of. This behaviour annoyed us very much. It even came to a point where the soldiers went to Dompoase and annoyed the people so much that the Dompoasehene in anger shot at and killed three white soldiers who were promptly decapitated. He put these in a brass pan and sent it to Nana Nkansah with the message that the behaviour of the white soldiers had annoyed him so he had killed three and cut off their heads. This then made matters take a new turn for the Adanse chiefs met together and decided not to leave the Dompoasehene alone to face the music but rather to fight together against the white usurpers. This was how the Adanse state come to be involved in the war. Originally we had decided not to fight.

Q: Before the war, what was the relation existing between the Adanse state and the Asantes?

A: We owed allegiance to the Golden Stool. Since the time that the Asantes defeated and took over the powers of Ntim Gyakari, we had always served under the Asantehene.

Q: If the Adansehene owed allegiance to the Golden Stool then it meant in effect that whatever the Asantehene required of the Adanse state had to be met with. How come then that you refused to fight when you were called upon to do so?

A: The Adansehene explained that his people were in no position to fight against the English. Because of this it was widely bruited in Kumasi that he had turned tail at a sign of danger.

Q: What led to the Yaa Asantewa War?

A: Yes. When the Asantehene was caught he admonished the Asante nation not to rise up to arms because after all he might not die in exile but come back after things had settled down. Sometime after he had been taken away the Queenmother of Ejisu called Yaa Asantewaa, at a meeting of the various chiefs of Asante said she did not understand how a proud and brave people like the Asantes could sit by and look while whitemen caught and deported their own chief, and that if the men were going to behave like woman than she would not stand by idle. She then took possession of a gun and fired a shot right in front of all the assembled chiefs.

This so inflamed them that some shouted that it was not nice for men to look on while a mere woman accused them of cowardice and thus they all swore to fight in the cause of the exiled Asantehene. This was the cause of the Yaa Asantewa War. A woman brought it about.

Q: What was the cause of the Bekwai-Adanse War?

A: The Bekwai people claimed that the town of Odumase which is one of our towns belonged to them. We could not tolerate this effrontery and thus rose to arms over the issue.

Q: It is said that when Nana Nkansah decided not to take part in the Yaa Asantewa War, he appointed one of his royal household members to co-ordinate the Adansi contribution to the English War effort. Later on when the Adanse people came into the war, what happened to him?

A: When Nana Nkansah decided not to involve the Adanses in the war he appointed a royal called Kwabena Fori and told him to direct all the people in the towns from Brofoyedru to Praso to carry the goods of the English soldiers. Thus he led large expeditions of people to the coast to buy rice and other goods for the soldiers. It was on one such expedition that the Dampoasehene killed the three soldiers to involve our people in the war. When he got back as for as Praso he was arrested by the soldiers. This was a great surprise to him and he explained that his people were not in the war. He was then told of all that happened and that he was then a prisoner of war. However being a very wise man, he struck upon a very bright idea whereby he told them that if he were not killed outright then he would show them the tactics used by the Asante warriors to enable the British to overcome the Asantes. To this the English willingly agreed. Now in those days the manner the Asantes fought their wars was quite impressive. Trenches were made in such a way that one was slightly separated from the other and contained four or five warriors. Thus even in the fiercest battle they could cooly fight on since when one group rose up to fire at the enemythe other group would be on the groundreloading their guns. This way the could fire volley after volley non stop from morn till night. The Asantes had a great sense of battle. Knowing very well that if he told them the exact truth the Asantes would lose the war, the royal on being asked told the English that the Asante warriors fought from tree tops. There seemed some truth in this as the Asante bullets to be always appeared to hit only the helmets of the soldiers. They would then point their machine guns unto the thick jungle foliage.

Through his quick writ he was never killed. After the war all those directly responsible for it were caught. Many people were caught including the Adansehene. Some were deported. Others were hanged outright. The Adansehene because he had first refused to fight and had only joined in because of the Dompasehene's rashness was pardoned but exiled to Elmina and prohibited from entering Adanse leaving the people with no chief. The English then appointed and enstooled Kwabena Fori as chief in appreciation of what they believed to be his immense contribution towards their victory. This was quite in order since he was the nephew of the Adansehene. This was how he came to occupy the Bonsra Stool.

Q: Was there a special oath made on account of the wisdom displaced by Kwabena Fori inextricating himself from near-death?

A: Yes. After his arrest at Praso, his hand was tied behind his back with "nnwanhoma" (sisal rope usually used to tie goats and sheep). Thus on his enstoolment he made the oath "Meka me nnwanhoma". (literally I invoke my sheep rope). If one invoked this oath during his time than the one was in for a very nasty time indeed. One could easily be executed.

Int. A: Because of what happened at Dompoase, No.

Whiteman had since then ever set foot there. In the early days if one went to the mining town of Obuasi and said he cam from Dompoase, he would be in for a very hard time from the English there.

Q: What did the English do to thank Nana Kwabena Fori for his help and by which he became more famous than he would under different circumstances?

A: While Asantehene was in exile overseas, there was "no other chief in Asante better known than the Adansehene. He was the most respected chief in the whole Asante. They awarded him many citations amongst which was the rank of Captain in the British Army. Thus he was called Captain Ofori Nkansah.

Q: Is there any oath used solely by the people of this town?

A: The whole Adanse state has one oath "Praso ne Adanseman" (Praso and Adanseman).

Q: How did the state acquire the "Praso ne Adanseman oath?

A: When Ntim Gyakari started hostilities against our people, he sent one of his captain called Otinam with his whole army here. On his arrival he was entertained by the chief who supplied him with thirty sheep. The captain offered payment but our people refused

because Akan hospitality was always offered free of charge and also because of posterity.

One of the nephews of the chief was Abu Kwadwo. The Assins were very troublesome. Anytime they were driven across the Pra River, they always came back to settle on the Asantehene's land. He thus charged the warriors of Agogo and Amantena to join the Adansehene and his people in driving away the Assins. The Adansehene told Otinam who raised an army and together with the nephew Abu Kwadwo went to drive away the Assins. Three days later the warriors through various excusesdeserted camp and absconded home. Thus reduced they were defeated. Abu Kwadwo was caught and summarily executed. On hearing this, the Adansehene was grieved "What, my own nephew, Abu Kwadwo has been killed. Woe unto those who did such foul deed" Thus the "Praso" oath was made in memory of the death of Abu Kwadwo. The "Adanseman" oath for the whole state is first invoked before the "Praso" oath (to show our plight at this place) is invoked. Sometimes we invoke "Bonsam nsuo ani" (literally Bonsam's on the of surface water). The full oath is thus "Meka Adansiman ne Praso ne Bonsam nsuo ani" (literally I invoke the Adansi state, Praso and the waters in which our great God Bonsam floundered).

Q: Sometimes one hears the oath "Meka Praso, ka Adansiman ka Bonsam amantuo". How do you explain this?

A: They are both variations of the same oath - The "nsuo ani" and "amantuo" stand for the same incident. When we were forced to cross the Pra with our national god - Bonsam.

Q: In the old days, the power of the land was handed over to the son. How did it arise that on it being established forever here for Nana Bonsra it was not handed to a son but became forever something of the maternal inheritance?

A: During this period under discussion, we still had maternal inheritance. However during times of war it was better to entrust matters of safety to sons instead of nephews.

Int. A: In those days, whenever they went to war, it was always their sons who carried the gun powder and ammunition. This was because if a nephew was entrusted with these precious things, he would most likely throw them away in order to get you killed so that he inherited your belongings. Thus these things were entrusted to their own sons and after exhausting their supplies, the son could return home to collect more. Nana Bonsra was a very brave man and thus helped his father, who was a chief, a great deal in the campaigns. After the war we decided to return to Adanse and as he was the most fitting to lead us back, his father invested him with authority and he led us back.

Q: Could you tell us the origin of the Akan abusua (clans)?

A: During the time Nana Bonsra and his people were at Mmenamu what was obtained was that. Whenever a man died, his wife was killed and burried with him. A week later his funeral would be held. Nana Bonsra Afriyie was succeeded by Nana Abu Tenten. It was he who felt that it was immoral to kill a man' and also that if the practice was going to be adhered to for long, very soon there would be very few women left. He thus decreed that whenever a man died, his wife should not be killed but that "duabodae" (wooden effigy) was/buried/ to be with him. A little later on, one of his people we were died and when/going to bury him, we made an effigy and buried him with it. Thus after this any time some'ody died the wife was not killed but an effigy was made and he was buried with it. Any time someone died people would say "oh mo ma yensua Abu" (let's follows Abu's example). This became "Abu Sua" (learning from Abu). It was Nana Abu who estąblished the institution of family and clan.

Q: Can you now give us the names of all the chiefs who have been enstooled here from the first Nana Abu to the present. Please also add to their names any appellations that they might have acquired in war?

A: (1) Nana Bonsra
(2) Nana Abu Ntim.
(3) Nana Kwateng
(4) Nana Saabodan
(5) Nana Twumasi Abayi
(6) Nana Ampra
(7) Nana Gyamfi Koko
(8) Nana Kwantui Barimah I
(9) Nana Obeng Akwah
(10) Nana Nkansah
(11) Nana Kwabena Fori.

Q: These are obviously the names of those who died on the stool and were given state funerals?

A: Yes.

Q: What about those who were destooled?

A: All the earlier chiefs died on the stool. It was only after Kwabena Fori that there has been constant destoolment. He even was destooled. However because of the great respect accorded him by the Government for the part he played during the Yaa Asantewa War and thus saved the Adansi state from destruction and again after his enstoolment, because of his industry and effort in acquiring money and property (slaves etc.) for the stool, which made the stool gain in stature and respect; when he died after having been

already destooled for a constitutional offence, the whole Adanse nation met and decided that although he had committed an offence and been destooled, a black stool should nevertheless be made for him in appreciation of all that he had done. Thus a black stool which is never made for a destooled chief was made for him. Apart from him all the others died on the stool and were given state funerals. The names of those chiefs who were destooled after Kwabena Fori's time are as follows.

(12) Nana Tabiri Agyei
(13) Nana Amoako Agyeman
(14) Nana Nkansah II
(15) Nana Boasra Agyei
(16) Nana Bonsrah II (In private life known as Kwa'ku Duah)
(17) Nana Kwanwi Barimah II - present chief.

Q: Nana, how did it happen that, all the later chiefs had been destooled? In other words why is destoolment very common now while it was unheard of in the old days?

A: In the old days when a chief was enstooled, he would scrupulously fulfil all the promises he made to his people. It is not so these days. A chief will swear to follow in the footsteps of his great ancestors, to show respect to and listen carefully to all he would be told by his elders and give the necessary respect to his elders and people because it is they who call one a chief. Our ancestors could obey these and a chief never did anything to warrant destoolment till he died.

However since the time of Kwabena Fori, everybody claims to be wiser, more civilized and modern. This so called "modernism" has made the chiefs disrespectful of their elders, and unmindful of the customs of their people and this leades to frequent destoolments. So you see it is this "modernism" that has brought about frequent destoolment.

Q: It appears that the frequent destoolment coincided with the era of cocoa cultivation. Has cocoa influenced these destoolments in any way and perchance, brought strife into the land?

A: Every man has taken part in the cultivation of cocoa. Now the youth have money . Thus the youth no more respect their elders. In the old days it was more difficult to become rich as things had to be headloaded over great distances to be sold. Now everybody is quite rich, the young, the old and the very old, because of cocoa and the old customs are thus breaking down.

Q: Can you tell us more about the impact of cocoa on the traditional institutions of social, economic and political nature in the state?

A: Right now the chief can still cause a gong to be beaten summon his people to go and farm for him. When he died then the farm became stool property since it was made by the joint effort of the community. However, now that chiefs are paid, if he in turn pays people to make hay a farm for him or if he asks a friend or acquaintaince in his private capacity to help him make a farm, then at his death, the farm goes to the family and not to the stool. Farms made by summoning the people through a gong belong to the stool.

Q: Why should the simple act of summoning the people through a gong to make a cocoa farm for the stool cause dissent in the state?

A: (.....Rabble .....)

Q: What I want to understand is whether the cultivation of cocoa for instance has resulted in increased litigation over something like a chief giving stool land to a favourite to cultivate and thus being responsible for the frequent destoolment?

A: What has actually happened is this. In the old days, the whole land lay empty. A chief got nothing useful from it but only the venison supplied by the hunter and which were used for hospitality services to strangers. The land was just there. Thus if a chief owned land in those days, it only meant in effect that he had a larger supply of venison and nothing more. It was only with the arrival of the whiteman and after Yaa Asantewa, whencocoa came to be cultivated that land became important and valuable. People come from other areas for land to farm on. You see then that land was not valuable in the old days but became very valuable when cocoa came to be cultivated.

Q: And chiefs too came to be envied?

A: That is so.

Q: Which is the ruling clan in this town?

A: The Ekoona clan.

Q: How did Ekoona become the ruling clan here?

A: It is an Ekoona stool.

Q: How did it become an Ekoona stool?

A: The Ekoona stool of Bonsra has always been in the town. Thus when Nana Bonsra came in possession of the Afena Kwa he acquired the power of ruler of the whole Adansi state. The stool therefore has always been in the state although it was not originally the stool of the rulers.

Q: Nana, can you tell us whether it was because the Ekoona clan was the first to settle in this place or at Mmenamu after which the

other clans came to join it or whether there were people there already and that because of their superior numbers, the Ekoona clans people were able to appropriate the rights of kingship or in short how did Ekoona come to be the ruling clan at Mmenamu instead of Asona, Asakyiri or Bretuo or any other?

A: Each village in the Adansi state is ruled by a particular clan with jurisdiction in that part. In the same way, Ekoona was the ruling clan at Mmenamu.

Q: From Ayaase, the powers of King were handed to the son at Dompoase and then to Fomena where it was finally established. Why did it change from paternal to maternal inheritance?

A: Appiania Kwaforomoa who acquired the Afena Kwa was of the Bretuo clan. He was then on the Ayaase Bretuo stool. It was inherited from Ewurade Basa who was on the Assene stool at Dompoase. This meant then that when the ruler felt his son was deserving enough, he handed the Afena Kwa to him when he died. This way, Bonsra inherited it from Akora Foripa and brought the Afena Kwa into the Ekoona clan though Akora Foripa was of the Asene clan.

Q: Did any war result after this?

A: There was no war. Whoever came in possession of it took it into his family.

Q: Since the inheritance was paternal, did it mean then that they married in this state?

A: In the old days, a chief married the royal of another chief. However such marriages were limited to the Adanse state. It was not inter-tribal.

Q: Can you explain to us exactly why the family is called Ekoona, instead of any other name?

A: The Creator created seven clans at the beginning of time. Thus Ekoona formed one of them. So did Bretuo and others.

Q: We want to know why some of the clans are called Ekoona, Bretuo, Asakyiri and others. What exactly is the meaning of Ekoona?

A: It means "Ekoo" (Buffalo).

Q: Which of your chiefs went to say the Gyaman or Denkyira war and what laurels for instance did he win?

A: Nana Kwantui Barimah went with the Asantehene to fight at Accra. It was during this expedition that he heard the Akyems were fleeing in to settle their present area. At that time the Dompoase chief was Tabiri Okofo and the Queen mother of Akim Abuakwa was Dokua. The Asantehene then asked them to help him capture Dokua. They followed her to a place called Agyadomo where he caused a gong to be sounded

to broadcast his mission. However she escaped them and they followed her to Kibi where he was not particularly liked. This annoyed the Asantehene who decided to campaign against and kill her. He got to Kukubooso. There he was told them people there were very hostile to the Asantes so he bypassed there to Buruburumu and went from there to Bodwosango at a place called Busumruso where he tied a cow to a tree. The chief of the place was immediately taken prisoner. (A very strange thing happened then at the nearby village of Mpatadwan. There a man who had been dead for a day woke up on hearing of the approach of the Asantehene. The people were amazed and exclaimed how it was that every one in the land was afraid of the Asantehene and that even the dead were afraid of him. From this place the Asantehene went to Bodwesango and utterly laid the village to the ground, He then went to Ofoase and put to death, Apata Twum who was the chief. He then went to Tweneso and killed the chief Kofi Pobi. Finally he got to Kibi. At that time the chief of Kibi was Pobi Asomani. He was captured by the Asantehene. After the capture of the chief, the Asantehene decided "to go and put the mponponsuo sword into the sea". At Dunkwa the Juaben Queen mother complained that things were not going on well at home and that she had been promised N¢200.00 by a man who had promised to marry her. After the war, Nana Kwan w. Barimah led the remainder of his forces back to the land and was given the appelation "Oyi kwan" (pathfinder).

Q: How are the state horns blown and what messages do they impart?

A: The oldest one is blown to show that the Adanse people are very boastful hence, their present plight. It sounds "Adansi moano a, ɔnɔ ɔ nnɛ (Adansi your boastful words, hence your present plight. The one made by Kwaben Fori sounds "Wokraa Nyame". (One informed God before coming into the world). That is whatever one seriously desired could be achieved.

Q: Before Kwabena Fori's era, how did the horns sound?

A: "Katakyie pe koo" (The strong like wars)

Q: There are many horns. Which one when blown actually signifies that it is the state horn of Adanse?

A: It sounds "Gye soro, gye asaase o, kyere soro gye asaase". (Except the heavens and the earth)
There is another "Panin a okura tuo ne afena beko, ohene kesee a okura tuo ne Afena beko" (The powerful chief with a gun and sword desires a war to fight)

Q: What appellations are given by the state drums when beaten?

A: "Ponpon ɔ'ri po mu ma wo homene so" (Mighty one in the neighbourhood, rise up).

Q: Is that the only appelation?

A: No, Kwabena Fori had one "Wosom burori a da wo homene so" (literally If one serves the white man, one must be on his guard).

Q: What about the "ntahera" (group of horns made of elephant tusks and blown together).

A: They also sound the "except the sky, except the earth" refrain.

Q: What emblem do you have atop the state umbrella by which the Adanihene can be distinguished from other chiefs at a durbar of chiefs

A: It is "pere kese" (tropical tree whose fruits give out very strong pungent smell) and a hen with wings spread protectively over its chicks.

Q: Why has "perekese" been put atop the umbrella?

A: This is because of the Akan proverb. "Operekese na efifiri kurotia anohobonno afie mu", literally it is the "perekese when it is on the outskirts of a town, is smelt in all homes. This means that the fruits of the perekese tree have such a strong pungent smell that wherever it is and however far from it one is, one always senses its proximity. In other words, it depicts the omnipresence of the Adansehene.

Q: What about the hen and its chicks?

A: This is to show that in all the state, he, the chief is the one who has spread his "wings" over us, guiding us, protecting us and leading us.

Q: What is the name of the god which is attached to only this town?

A: It is called Asaa.

Q: Where was it brought from?

A: It is the god attached to the stool.

Q: During whose reign was it acquired?

A: During the time of Nana Kwabena Fori.

Q: What significant act has it performed for the stool?

A: It is the binding force in the state, protecting and curing the people from sicknesses etc.

Q: Does it then protect the whole state?

A: Yes.

Q: What does it do in times of war

A: It helps us

Q: What things are taboo to the god?

A: Cows and parrots.

Q: What is the actual origin of the god?

A: The god is called Bona. It manifested itself in Bonaboomu at creation.

Q: Did the creator appear from the stones?

A: He did. The linguist of the god Bona is Bonsam. Bona was before creation. Ritual dances are not performed often for it. In ancient times, any time a war was imminent, it would ask for sacrifices of hens and even human beings. There is always a man there to serve the god. It is said a man went to farm and was possessed by the god and directed to inform the state that it was the god called Bona and had appointed the man who was called Adu Kwaku to minister unto it, and further that its habitat should be called Patakro.

Int. If a trader was about to go to trade, he first went to see Bona and its linguist Bonsam. After performing the necessary rites he then promised to give of the goods he would acquire even including slaves to the god if all went well with him. Where the god is, is called Bonaso and it is a town which it made by itself.

Q: Can you tell us the meaning of the name Bona?

A: The name is a corruption of "Booadee" (creator).

Q: When the time come for annual rites to be performed for Bona and Bonsam, what do the people do?

A: Sheep are slaughted and offered with drinks to it.

Q: Are these things sent by a courier or do the chief and his people go there to perform them?

A: The god has its own linguist with it who sends to remind us when the time comes round. When it is time to eat new yam, the stool linguist is sent to perform the necessary rites. When the time comes for Bonsam to be carried however, the whole Adanse state turns up and each is directed to perform some specific function for the success of the ceremony.

Q: When the god is carried, what function is performed by the Adansehene himself?

A: He has to touch with his palm first the cloth pad put on the head of the one to carry the god.

Q: Are there specific days for carrying the god or are these decided by the whole state from place to place?

A: In ancient times, it was carried in times of war. When any national calamity befalls the state, which was difficult to divine it will also be carried, for direction as to what to be done. Even the Adantehene came to consult it before engaging in any campaigning. Ritual dancing is only performed when it is not being carried.

Q: What about when it is carried?

A: Then the whole Adanse state turns up for the ceremony.

Q: After carrying it, who pays for the expenses incurred in the ceremony?

A: Being the head of the state, all the expenses is borne by the Adansehene. The Bonahene (chief of the god) resides at Arokerri so part of the expenses is borne by the Bonahene with the remainder being borne by the Adanse state.

Q: What wonderful deed has been performed by the god for the people in war or in peace time?

A: It has done so many wonderful things. For instance we ran out of gun powder during the Bekwai War. We were on the verge of panicking when we noticed an "aberebee" (wild cat) lying on a tree with bone finger raised. At this strange sight some of our people moved to where the animal was and discovered a pot. On opening it we discovered it contained a kind of white stuff quite unlike gunpowder. Out of curiosity some of the warriors put some of the stuff into their guns and the stuff fined alight. So we shared it amongst our warriors and continued with the battle.

Then when there is an epidemic in the land, Bona would send to tell the chief what rites to perform to rid the land of it.

Even during the Second World War, the English came with the intention of enlisting by force all able bodied men in the land and gave every eligible person a week to be ready. Bonsam gave us the assurance that it would not allow any of us to go and caused a gong to be beaten calling on all young men to refuse to any call to enlist in the army. Tried as they might, the English never were able to get any one from here to join the army.

Q: Where did the old trade route to the coast pass?

A: It passed through here.

Q: What benefit did the stool derive from the fact that the route passed right through here?

A: It derived money because there were always traders and travellers going through it. The people sold food to the travellers.

Q: What benefits did the chief realise from the land he owned in ancient times?

A: Before the introduction of cocoa, the chief was always given some of the snails which were collected by the townsfolk. He also got selected parts of any large animals killed. The townsfolk themselves cooked and sold food to the constant stream of travellers passing through here.

Q: What part of the gold dug up, was given to the chief who owned the land?

A: It was divided into three parts and one was given to the chief.

Q: So if a young man went to dig up some gold, was this divided into three?

A: Yes.

Q: How could the chief and elders ensure that the quantity of gold declared was actually the quantity dug up?

A: There were supervisors around the mining areas. They could collect all the gold dug up by the various individuals taking notice of the quantity each had obtained. After about a week of digging, say, the gold was taken to the palace where it was shared and the chiefs share taken to him.

Q: Could the chief send to collect money from an ordinary man who through his own effort and initiative had become rich from either gold digging or trading?

A: If the person become rich in a different place from the jurisdiction of the Adanschene then it could not be done. However if a person came across a valuable thing and failed to take it to the chief, the one could be arrested. In ancient times if one come across a large quantity of gold and kept all to himself, then he was in trouble. If one dug up gold, some had to be sent to the chief and the elders.

Q: Has the people ever cultivated kola?

A: Yes.

Q: What commodities could the traders headload to the markets in the North in olden times?

A: They took salt and cloth.

Q: What valuable commodity, did they bring back from the North?

A: Sometimes they bought women slaves. If one had money, he went first to buy kola and sold them there. Even cowries could be used.

Q: Which were the valuable beads?

A: Some were Bodom, Bota and Gyaniee.

Q: Where were the beads obtained from? How did they come into the world?

A: They were around, all over the land. Some were found in rivers. When one came across them, they were very white. Sometimes they were washed up after rains.

Q: How did some of the beads reproduce ?

A: It was the Bodom which could reproduce. If two were put in a pot and covered up with an egg, the beads would be three when the pot is opened say a year later.

Q: Where were the very important markets in ancient times?

A: The most important one was the market at Edubiase.

Q: What commodities did one take from Fomena to sell at the Edubiase market?

A: He could take food especially plantain.

Q: How did Edubiase become a market town?

A: In ancient times, it was very famous for the making of clay pots.

Q: As you say, Edubiase was famous for the making of pots. What handicraft were the other Adansi towns famous for.

A: In Fomena here, the emphasis has always been on farming. Then one could go and search for gold in the streets after heavy downpours of rain. Some could fashion beads, string them and take them to be sold elsewhere sometimes even as for as Asante and beyond.

Q: Which people were responsible for trading for the chief?

A: There are traders for the chief.

Q: Did every chief then have traders in his palace?

A: There was the "batahene" (chief trader)

Q: To whom is the chief trader directly responsible in the palace.

A: The chief trader is directly under the Gyaasehene. The chief trader was sometimes the same as the Gyaasehene who would appoint people to go and trade for the chief.

Q: Did the Gyaasehene appoint people to go and sell the chief's goods?

A: When the chief found a responsible and experienced trader about to travel, he could ask his son or nephew to go with him to trade for him.

Q: Has the Fomena stool ever engaged in land dispute with another Adanse stool or Bekwai?

A: Yes, but with the Oda stool.

Q: What was it over?

A: Land

Q: Who was the Adansehene then?

A: Nana Kwabena Fori

Q: Who was the then Akyemhene?

A: [illegible]

Q: How for was the dispute taken?

A: It was taken as for as England.

Q: Can you explain more of exactly what happened?

A: The Akyimhene crossed the Pra and told us that he the land over here formed part of his kingdom. We disagreed and took us to court where he was adjudged guilty. He the appealed overseas and was again adjudged guilty.

Int. A: This was when we moved down towards the coast. He had wanted to appropriate it for himself.

Q: We would like to ask you about the beads and the Ekoona clan ....?

A: You've told us to go and find out about two things namely the meaning of Ekoona and secondly its relationship to beads.

SPEAKERS:

(1) Nana Kwantwi II - Adansihene
(2) Afoa Kore II - Kurontihene
(3) Kwadwo Amponsem III - Akwamuhene
(4) Okyeame Yaw Twumasi
(5) Okyeame Kwame Fosu
(6) Okyeame Kwasi Addae
(7) Okyeame Kwasi Nkansah
(8) Baafoo Mmireku - Gyaasehene
(9) Panin Kyei - Gyaasewahene
(10) Nana Kwantwi
(11) Nana Yaw Peprah II - Abediakyirehene
(12) Kwabena Gyasi - Akwamuhene's stool carrier
(13) Nana Bontu - Queen mother's representative
(14) E.R. Frimpong.

AYAASE

Q What is your ruling clan?

A It is the Bretuo clan.

Q Are there any others?

A Yes, they are the Ekuona, Sekyi, Oyoko, Assene, Agona, and Asona.

Q Do your clans observe any taboo?

A Yes, the deer, tortoise and black snail are taboos to the Bretuo clan. Palm wine is not taken into the stool house on Sundays.

Q As far as you can remember, did your people migrate from one place to another?

A Yes, we were originally staying at Hwereben.

Q Why did you move from Hwereben?

A We fought seven times with the Ashantis and in the end were defeated. It became necessary after this defeat to move to Akim.

Q Was the migration collective or you moved as individuals.

A It was collective.

Q Any others?

A No.

Q What was the structure of the army that carried out your wars with the Ashantis?

A There existed the left, right wings and the others.

Q We would like you to tell us more about your language. When you were at Hwereben were you using the same language as you are using now or it has been changed?

A In the olden days we were using the same language but the names of denominations of money have been changed to some extent.

Q Do you think a search at where you were staying in the past could produce some relics (pieces of smoking pipes, cooking utensils, etc) since it is now regarded as a sacred place?

A We do not know of the existence of such things.

Q Has Nana some of these relics here at the moment?

A There are none here at the moment.

Q Could you tell us the states you were sharing boundaries with in the past?

A In the past even the Denkyiras were our subjects. Some of the states who were either our subjects or sharing boundaries with us were, Akrokeri, Akrofuom, Adubiase, Fomena, and Dompoase. They were all under the Ayaasehene.

Q Could you tell us all the names of the chiefs and the Queen-Mothers, from the first to the present?

A Their names are on some files and we cannot remember them now unless we make references to them. However the first chief was called Awurade Basa Ba Apeanini Kwaframoa. At first we were following the paternal succession and it was after the death of Nana Adu that it was changed. There were many reasons for that change.

Q Why did you adopt the maternal succession instead of the paternal succession?

A From what I have been told, there was once a king who fell into a debt and decided to defray the debts by selling his son. His wife refused to agree to this decision and his sister surrendered one of her children to be sold to pay for the debts. Therefore, when he was dying he directed that his nephew should succeed him. This brought about the institution of maternal succession.

Q There was an old man here who occupied a stool and he had a certain title, who was that?

A Yes. He is called Appianini Kwaframoa.

Q How did he get that title?

A I am not prepared to tell you because it will affect many things. We have four Appianinis. Two of them are: Appianini Kwafoamoa and Appianini Wonini.

Q Could Nana tell us just a portion of it?

A No.

Q But Nana can you tell us some of the oaths of this town?

A In the past, Nana's oath was Ayaase Kwasiada, because it was on a Sunday that many incidents occurred.

Q What happened on that Sunday?

A In the olden days, Ashanti was always at war and on one Sunday we were in our homes when we heard some gun shots which killed most of us. That is why Nananom made it an oath.

Q How are Nana's drums played?

A The message which is played on the drums is "Akroboto", which means that, "whatever you do, the fact remains that you came and found us here". The other one is Pebi.

Q What symbol is on top of the state umbrella?

A We have many. We can use a bush cow, or a person standing with a leg on his neck as symbols. This means that in the Adansi state, the leg of a person belongs to me and the head belongs to the Adansihene.

Q What are Nana's praises?

A They are Kwaframoa mmo
Kwaframoa mmo
Kwaframoa Adansiman mmo.

The other one sounds like this:

Tro, tro, tro tromu Brem Akwasi
Obi nnin naboesuo

Tro, tro, tro, tromu Brem Akwasi

Obi nnim na boasuo.

The other is:

Amoo Gyan ee!

Dabi wobekae mo

Amoo Gyan ee!

Dabi Wobekae mo.

1. Kwaframoa well done!

Kwaframoa Adansi state, well done!

2. Tro tro tro tromu Brem Akwasi

Nobody knows where he was created.

Tro tro tro tromu Brem Akwasi

Nobody knows where he was created.

3. Amoo Gyan ee!

One day you will remember me

Amoo Gyan ee!

One day you will remember me.

Q Nana, what are the origins of the state horn? Which chief introduced it?

A It was introduced by Nana Kwaframoa. During the reign of a chief he sometimes incurs the hostility of a section of his subjects so he introduced the state horn to keep them remembering him. He was always at war so his subjects, both men and women used to complain about the instability he caused. He told them to stop complaining because they will remember him in the future.

Q What are the traditional music or dances here?

A One is called Aprede. Asantehene was the only person who was introduced to it. The other is Nsampa. Therefore all our drummings are about our travels and death.

Q What are the origins of Nsamp and why is it played in Ayaase alone?

A It is said that there was once a hunter who went to the bush and discovered some animals playing it and he returned home to report it to Ayaasehene. Nana ordered some people to go into the bush and listen to the animals and this was seized from the dwarfs. Of the people sent to the bush only one person returned alive, and it was he who taught the people at home how to play the music. His name was Ampofo and when this music is being played he is praised thus:

Ampofo ye barima!
Ampofo ye barima!
(Ampofo is mighty!)

The Asantehene later heard it and asked that his people be taught how to play it. We also taught it to the people of Mampong since they were our cousins. Adansihene also adopted it from Ayaase. At the moment, however, it is being played by several chiefs including the Kwawuhene.

Q In the early days all Adansi was under one head which was at Ayaase here. Why was this leadership removed to Fomena whose chief is the head of Adansiman as is the case now?

A Most of our people were forced to quit our towns by the Asantehene's campaigns to settle in Akyim. Most of our people had died by the time we returned and that was why the Ayaasehene was unable to obtain much land. In those days how much land one could take depended on how many people one had behind him. Our number had been reduced. The story behind this is told thus: Apeanim Kwaframoa told his son that he wanted to give him his sword when he was too old to lead the people back from Akyim. When Bonsra arrived there the

people exclaimed: "Bonsra you are just in time! Your grandfather is looking for someone to hand over his sword and here you are!" (Bonsra woafiri yie o! woafiri yie oo!) This was how he came to be called Bonsra Afriyie meaning "Bonsra-who-arrived-in-time. I then told him to have his bath and afterwards asked him to undertake this heavy task. He replied that he was too young to undertake this task. I told him that in that case he should go and see my brother, Adangragya-hene who would accompany him and help him do the task. This cost ₵240 he was told. They said therefore that he Bonsra should pay the sum since he had been appointed by his grandfather. He replied that he was too young to pay this huge sum therefore Akrokeri and Akrofuom were told to pay theirs. It was then decided that the sum should be shared out and paid. Akrokeri and Akrofuom paid theirs followed by Ayaaso and Fomena. Next, Dompoaso and Edubiaso had their share. It was then decided that since Bonsra could not pay the sum we would not serve him any longer and we retired to our towns where we stayed for fifty years before we became united once more.

If therefore anybody says (Adansi nkotoa nkotoa) i.e. "Adanse were like independent crabs" this is false. We used to serve Ayaaso at first but this was stopped because Bonsra could not pay the sum.

Q You made mention of a name Afona Kwa. This same name is sometimes called Afona Kwaw. Which of them is correct?

A The correct one is Afona Kwa. This came about when the sword was handed over to the people. There were disputes over the sword which led to clashes. The head went to the Adansis but the greater part of the Afona to other people. This was how it came to be called

Afona Kwa.

Q What is the fetish god of the stool? How did it come and how is it worshipped?

A Its name is Taboobe. Others are Tano and Amoa whom we inherited from our fathers. Another is Pianim Kwaframoa - "Pianim who went and brought Amoa".

Q What for instance did Tano do for the people?

A In the past when a woman was barren and she went to the river Tano where she made sacrifices and prayed to the gods she would be made fertile. Because of this such people (women) named their children after the god, Tano.

Q Can you explain whether every fetish god had its own priest and also how the priest invoked the spirits of the gods?

A In our case there was no dancing by a priest to invoke the spirit of our gods. Our fetish was in the stool house where we pour libation to it.

Q In the olden days which fetish god helped you in time of war; in other words who was your fetish of war?

A Its name was Asamantoa.

Q Does this fetish do anything for you or help you in any way?

A In the old days our main fetish was Bonsam. He was the most powerful fetish we had.

Q Was this Bonsam a fetish for all Adansi? Did all of Adansi go to him for help in case of any trouble?

A Each chief has a different role to play in its worship. Akrofuomhene has possession of the 'key', the Edubiasehene was Bonsam's Okyiame (Linguist) and the Akrokerihene was the Akurapoamu (Staff Carrier). The Dompoasehene was the Brafo (Guard) and the Tomenehene was the Ponko (Bearer) with me Ayaasehene as the chief We were all the servants of Bonsam and I was the head of these people.

Q Does the whole of Adansiman observe these rituals when it came to a day dedicated to the worship of Bonsam?

A Yes, but this day used to be observed any time we are prepared but this is not often done nowadays.

Q Can you tell us how Adansimen obtained this Bonsam?

A We here can explain the origin of Bonsam but not as well as the people of Akrokeri. There was a god called Bona who sent his lieutenant Bonsam to Adansi. He then chose somebody to be his priest and this person fell into a fit like a madman and began to invoke the spirits.

Q What kind of Afona (sword) did Nana use as his emblem and which was carried before him?

A On ceremonial days like the Akwasidae we use the Akrafona, a (white) silver sword to lead him but in war time we used a sword called Kunafraso to lead him.

Q Do you have any traditional holidays here; if so what are their names?

A Yes we have one which we call Afahye. This comes on after we have observed the Odwira. On that day a big fire is prepared in the middle of the town and people would come and roast over it some plantain, yam, cocoyam and several other foodstuffs. After this the chief would sit in state and all the elderly women under the Gyaasehene, Akwamuhene and Krontihene would come around and greet the chief weeping in remembrance of our dead ancestors. On the following day which is usually a Friday everyone wears white to show that they are cheerful, a sheep and fowls are slaughtered to prepare meals for everybody.

Q Does everybody in all Adansi meet at one particular place or town on such a day as is done at the Fomena Afahye?

A No. Every small town observes the day at home.

Q From where did the people manage to obtain their arms in case of a war?

A They got some from the coast but there were also blacksmiths who manufactured guns, and shots and powder.

Q If a young man had no gun how could he fight in a war?

A There were blacksmiths who could make guns and the whitemen also brought guns to the coast.

Q So if a person possessed a gun and had no powder nor shot how could he get some powder?

A It was the king who distributed these.

Q What were some of the songs sung when people marched to war?

A Every chief had his special war-song. In our case it was called Akomea.

Q In the olden days when the Ayaasehene had any goods which he wanted to send somewhere to trade who carried the things and traded for him?

A The chief had his own servants to do this. These were usually slaves obtained from the north and who were bought with salt, tobacco or gold dust.

Q When gold was being mined here long ago could anybody mine and keep the gold for his own benefit or what?

A When a person mined some gold he divided the quantity into three. He sent one-third to the chief and he could keep the rest for himself.

Q Where did Nananom send their goods to trade in the north?

A Northern cities like Bontuku and Gyaaman.

Q What goods were bought in return?

A Slaves and cloths like kyekye, were bought and brought down.

Q Where did t ey get the genuine beads from in those days?

A These were obtained from the ground. I do not know if it is true that it was said that some particular beads could multiply themselves.

Q Where can one get a sample of the genuine beads to look at at the moment?

A This cannot be possible at the moment; though we have some kuduo but these are only for special occasions.

Q How can one manage to get a look at these? What things should he do?

A If a person wanted to be shown some kuduo beads he should approach the chief and his elders and ask them. If they agree, that person should then offer a half-size bottle of schnapps and pay 3/- to the stool bearers. After these formalities he would be shown some kuduo beads.

Q What drinks were used for libations before the whitemen introduced their drinks?

A Palm-wine was mainly used though not on Akwasidae (Sundays); this was forbidden. Instead Adukrosuo was used; this was rain water which usually collects in the nooks of tree branches. On Awukudae (Wednesdays) however palm-wine could be used for libations.

Q Why could ordinary water not be used for libations but rain water or Adukrosuo?

A It was believed that Adukrosuo was spiritual water.

Q Has Nana Ayaasehene ever had any land disputes with any other chief?

A Yes. It was with the chief of Akrofuom and it was over land (1942).

Q Who was the chief of Ayaase at the time of the dispute?

A Nana Kofi Appiah.

Q And who was the Akrofuomhene at that time with whom he had that dispute?

A Nana Agyanka Yaw.

Q Have people ever engaged in kola farming here?

A The kola grew wild in the forest and were not deliberately cultivated. It was the northerners who collected them and went to sell them. The townfolk themselves never actively engaged in the kola trade.

Q Normally when somebody managed to collect a substantial amount of kola and was sending it to the north to sell he had to pass through a lot of alien territories. Were such people taxed?

A No.

Q When a traveller lodged with somebody for the night was he charged any money?

A No. It could be his friend or not. If he were a friend things were even to the advantage of the host since his lodger may make him presents of salt and other things when he was departing on the next morning.

Q How was a chief able to obtain money to make up his funds?

A Through taxes, Apeatoo, some of which were used to purchase arms and ammunitions and food for the palace.

Q It is said that whenever Nananom had to go to war, they drew lots to find out what the outcome of the war would be. Could you explain this a little to us?

A That is true. When for instance someone wanted to fight us for our land we would walk to the edge of the town where we would pray to the gods and perform certain rituals before marching to meet the enemy.

Q Could anybody refuse to help him if ever Nana had to call upon the people to help him fight?

A As it was the people or rather everybody was always ready to help.

Q What name was given to the rituals observed at the edge of the town?

A Akoten.

Q Did the people do anything to protect themselves spiritually before going to war?

A Yes. There were some magical rites performed called Akoduro. A potion was prepared by the priests and the spirits of the town were then invoked and everybody prayed for them. Everybody used some of the magic brew to bathe and we make a promise to the gods that if they help us to win the war we would slaughter a sheep to them or offer them certain things. Our women chant war songs and praises. No man should sleep with or visit his wife for the three days preceeding the day we leave for the battle front.

Q I have heard elsewhere that there is a difference between the Krontihene of Adansi and those of other Akan states. In other places there is no direct relation between the Krontihene and the chief. Can you explain the system as it is here.

A There is some difference between Adansi Krontihene and others. In Kumasi for instance the Krontihene has no direct relation to the chief whereas in Adansi here the Krontihene is more or less a brother to the chief as is the case at Ayaase, Fomena, Akrofuom, Dompoase.

Q What is the difference or connection between the Krontihene and the Akwamuhene?

A They are brothers.

Q What was the reaction in Adansi when the British Government took away the Asantehene into exile?

A Adansiman rose up in arms.

Q Before he was brought back did the Colonial Government ask each chief whether he should be brought back or was he returned without your being asked?

A Each chief's opinion was asked for.

Q When he was brought back the Colonial Government referred to him as the Kumasihene. Did the whole of Asanteman also refer to him as Kumasihene?

A No. To Asanteman he was still Asantehene. It was only those who wanted to gain favour with the Colonial Government who referred to him as Kumasihene.

Q Can you tell me whether Ahensan and Ayaase both come from the Bretuo Clan or are there any differences between them?

A They are all one people because they are all sons of Nniwaa.

Elders Present:

1. Appianini Kwaframoah III
2. Adwoa Bempomaa II (Queen-mother)
3. Bafoo Asare Gyamera
4. Gyamera Ababio II
5. Owusu Panyin II
6. Kwadwo Acheampong I
7. Anagye Panyin II
8. Kwame Twinadu (Benkumhene)
9. Kwabena Afikura
10. Akwasi Boadi
11. Akwasi Asiedu
12. Kwabena Kyeremanteng
13. Kweku Antwi
14. Kwadwo Siaw.

Nana's Appellation:

Appianini Kwaframoa
Sosoo gramua n'agoro ye gona
Gramua Mansa
Odum a ogye sa
Apremua oko asuo a obi ne no mmo asuo.

EDUBIASE

Lord God Almighty,
Mother Earth, come and drink,
Asiama Yaw, yours,
Ofresiwa here is yours,
Nana Abora Dunkwaa yours
Asimah III here is yours,
Today, the government has appointed these eminent people to come and listen to and record our traditions. Stand firmly behind us, Let no evil befall us. Long Live the country.

Q: Why is the town called Edubiase?

A: Nana Oduro Panin's town was Abedwam which was where he came from the ground. In those days it was very difficult to obtain salt from there so Nana Oduro Panin decided to go to his elder brother at Dompoase, Nana Tabiri Adjei Kofo to beg for some land to settle on with his people. He willingly agreed and gave to him all the land lying between Ntrasiem "kotobuom" to Ntrasiem and Ahinsanwhere the boundary is shared with the Dompaase chief, if he found it sufficient for his people.

When Nana Oduro went to look over the land, he found some "Adubia" trees growing at a place and he informed his elder brother that, that was the place he would like to settle with his people. He thanked his brother for the land with the amount of seven "mperedwan" (N¢102). The place was near Abedwam where there was a god, When they finally moved here, they stayed at Abedwam and built some huts under the "Adubia" trees and named the settlement "Adubiase" (Adubia-under). Nana Oduro Panin was the first to settle the place.

Q: Which were the chiefs sharing boundaries with you at Abedwam?

A: They were the Akrokerrihene, the Bekwaihene and the Dompoasehene.

Q: If your people went from Abedwam to settle near Akrokerri, why was the town not called Abedwam?

A: It was Nana Oduro Panin who christened the town. I don't know why he called it thus.

Q: Which is the ruling clan in Edubiase?

A: The Oyoko clan.

Q: What is the state of relationship existing between Edubiase and Abedwam now?

A: The Abedwamhene is the eldest amongst the Oyoko clan so the Edubiasehene can sometimes refer cases to him for hearing. The Abedwam royals can also be enstolled at Edubiase and vice versa.

Q: What are the sub-chiefs under the Edubiase stool?

A: When the Edubiasehene sits in state, then the Adomanihene serve as Kurontehene. The Akwamuhene lives in the town. The Adontenhene lives at Achiase. The Nifahono also lives in the town. The Gyaasehene is the chief of Manso. The Ankobeahene is the chief of Amudurase. All the following subchiefs live in town ...

Kyidomhene
Twafohene
The Queenmother
Sanaahene
Dabehene
Tuntufoohene
Gyaasewahene

All these subchiefs gather together for any durbar.

Q: How did the people come to settle Edubiase. Did they come together in a group or in small families?

A: The chief had then already scouted the land so he moved with all the people together from Abedwam to settle here.

Q: What were the names of all the chiefs who have been enstooled here from the time of the one who first settled here?

A: They were

(1) Nana Oduro Panin
(2) Nana Appiah Korang Awere
(3) Nana Asiama Oguahyea
(4) Nana Ofosu Duro
(5) Nana Kwaku Asante
(6) Nana Asiama Yaw
(7) Nana Appiah Dankwa
(8) Nana Kwasi Duro
(9) Nana Asiama Yaw III
(10) Nana Boadu Kwame III
(11) Nana Asiama Oguahyia Ababio, the present chief.

Q: Who were the chiefs with whom you shared common boundaries in your old township?

A: Over there our boundaries were with the Bekwaihene although the land actually belonged to the Dompoasehene who made it over to us free of charge.

Q: Which of the chiefs went to any War?

A: Opanin Asante was chief when the Adansi-Bekwai War broke out.

Q: What was the cause of the war?

A: I don't know.

Q: Was Nana Asante given any appellation or titles during the War?

A: No. He already had the appellation given to him.

Q: Which other chief went to war?

A: Nana Boadu Kwame wentcto the Gyaman War. He was on the side of the victorious Asante forces. However he died from a sudden illness when he got to Bekwai on his return. He was thus taken to Abedwam and buried and the following song was made in his memory.

"Ohene a okoo Gyaman,
Ohene panin a okoo Gyaman
Mo ne sa,
Ohene panin a okoo Gyaman
Mo ne sa,
Daadaa oman oh,
Otuawere eeh, Oman ooh, ooh,
Ohene osei a mani aberee

(literally)

The chief who went to the Gyaman War,
The great chief who went to the Gyaman War,
Well done.
Great chief who went to Gyaman War,
Well done,
Forever the state.
Otuawere oo, the State ooh!
Chief O sei, I am in a very serious mood.

After his death, his corpse was brought to Abedwam by his brother Osono Mfante.

Q: What oath is used only at Edubiase here?

A: "Kwasiada" (Sunday)

Q: What was the origin of the oath?

A: Nana Odu o Paning went to the Koromantse War where he found himself in very serious straits on a Sunday, and in memory made an oath from it.

Q: What emblem has been put on the top of the Edubiasehene's umbrella so that at a durbar of chiefs for instance, one could easily know that it was the Edubiasehene who was seated at a particular place?

A: There are no state umbrellas. However there are horns which when blown easily show that the chief concerned is the Edubiasehene. It blows thus "Adansi mo ano a Adansi Gyentumadu Okraten ano a, ano a".

Q: What is the meaning of the message given out by the horn and who was the chief who caused it to be made?

A: It was made for Nana Oduro Panin, because of his disaffection with the fact that any secret discussions held between the various chieftains were always leaked out by one or the other of them. In other words it was never possible to have any secrets. The horn was not made because of any specific incident.

Q: What used to be the rank of the Edubiasehene in the Adansi state in ancient times?

A: In those early days we served the Asantehene and not the Adansehene because the Edubiasehene was of the same extraction as the Asante royal family being of the Oyoko clan. Any time he went to Kumasi on any case he passed it through the Anantahene.
We did not serve Fomena which came only later after the unity.

Q: Were there Adansi "nkotoa nkotoa" (literally, little crabs in early times or was it the result of a case or debt which the Adansehene refused to meet and as a result caused each chief to decide to stay alone?

A: What I know is that, a long time ago when our ancestors were alive, the Adanse state was composed of small autonomous states (nkotowa nkotowa). In those days each chief had another with whom it was closely afiliated in Asante so that whenever the Adansi chief wanted to seek audience with the Asantehene he did so through his "brother". With Edubiase, we did so through the Anantahene. This relationship was not master - sevant but merely served to make our approach to the Asantehene more respectful. Meanwhile all the lesser chiefs had united and accepted Nana Bonsra Afriyie as the overlord. The Adanse state then fell foul of the Asantehene and when we went to settle it, the Otumfoo imposed a fine of a hundred "mperedwan" (N¢1,600) on Adansi. The whole lot of chiefs then turned to Bonsra Afriyie and told him that as King of us all he had to settle the debt. This he refused to do; so the Edubiasehene went to his clans brother, the Kokofuhene and with his help raised a loan to pay for his share of the fine. Similarly, the Dompoasehene, Akrokerrihene and Akrofoumhene all raised loans and paid up their shares. Then we told Bonsra Afriyie that since he had refused to pay for the fine of N¢1,600

imposed on us by the Asantehene we were no more going to serve under him but were going back to the original "status quo".

Q: At durbars, what is the rank of the Edubiasehene?

A: He is the Nifahene (Right Wing chief) of Adansi.

Int. A: I can say a little more about the "nkotowa nkotowa". Proviously, the lesser chiefs in Adansi lived each in his own domain independent of the others. We were involvedin a war however during which the whole Adansi state fled. At this time, we had all already united under Bonsra Afriyie. During the flight we took the Bonsra Afriyie stool to Akokoaso in Akim. After we had fled, the Assins came to occupy our lands. Later, the Otumfuo sent the Adankranyahene to bring us back to Adanse. The Adankranyahene then went to Akokoaso and informed Bonsra Afriyie of Otumfuo's willingness to have us back in the fold. So we all accepted to return to Adanse. When we got to the Kusa ranges we sent to tell the Otumfoo that we had come back and were then only at the outskirts of Fomena. The Otumfuo then sent to tell us that he could not understand why the Adansi state should flee and leave him to fight alone against the Denkyiras and so he imposed the fine of 100 "mperedwan" (N¢1,600) on us. We then told Nana Bonsra that as we had only followed his directives to incur that fine it was up to him to pay it for us. This he refused to do. As has previously been stated, although the various substates were autonomous, they nevertheless were closely afiliated to each other because of clanship. The fine was then shared between the chiefs and the Edubiasehene went to Kokofu to seek his "brother's"help in raising a loan to pay for his share. Similarly the other subchiefs paid off theirs. Then we told Bonsra Afriyie that for what he had refused to do no one was going to serve under him anymore and so each went back to its former autonomy.

Q: In ancient times, there was only one chief for the whole Adansi state. What was his name?

A: Ewurade Basa who hailed from Dompoase - Edwinaso. It was he who possessed the "Afona Kwa" (symbol of power in the Adansi state).

Q: Can you tell us where the Afona Kwa came from?

A: Ewurade Basa brought it with him when he emerged from the ground at Omanso.

Q: Who came after Ewurade Basa?

A: Akora Fori Pa who hailed from Ayaase. Ewurade Basa's eldest son was called Appianin Kwaforamoa.

Q: Was Appianin Kwaforamoa the father of Akora Fori Pa.

A: Yes. He was the originator of the Ayaase stool. It was Ewurade Basa who lived for such a long time that he was swallowed up again by the Earth. The Edubiase chief now pours his libation and celebrate his festivals in that town. It is called Adansemanso. From Ewurade Basa the sword was inherited by his son Appianin Kwaforamoa from whom it went to Appianin's son Akora Fori Pa. It was later on that the Adansihene Abu Bonsra acquired and took the sword to Fomena. That was how the Adansi state came to serve the Fomena stool.

Q: What relation of Ponkobire was Appianin Kxaforamoa?

A: He was brother to Ponkobire who hailed from Akorokerri.

Q: What is the name of the fetish attached directly to the Edubiase stool?

A: The god of our ancestors was Edubiase Tano, Taa Wofie which is kept at the Ankobiahene's house. Then there is another called Asubonteng.

Q: Where was the Tano (the biggest one) acquired?

A: It was brought from Asuhyiae Tanomu.

Q: What are the things used in celebrating its annual festival?

A: The Edubiasehene provides drink, and if there is no priest to perform the necessary rites, the Edubiasehene does so himself.

Q: What other things apart from drink are necessary?

A: In earlier days, a sheep was also provided.

Q: Does the Tano god have a priest?

A: It used to have one in earlier times although there is no priest for it in these times.

Q: Why does it not have any priest these days?

A: The customary thing to do was for each chief to appoint a priest. However when the new chief happened to be educated, for instance Appiah Dankwa, he disregarded the god completely.

Q: In earlier times, what function did the Tano priest go to perform at Patakro when the annual festival for Bonsam was being celebrated?

A: The Tano god of Edubiase is the Kurontihene for Bonsam.

Q: Why did Bonsam appoint Tano as its Kurontihene?

A: Nobody can tell exactly since it was appointed by Bonsam itself. The institution of fetishry is just like the institution of chieftaincy. Thus the powerful gods have their own subgods with ranks as Nifa (Rightflank). Benkum (Left flank). Gyaase and all the others.

Q: What functions does the Edubiasehene go to perform at Patakoro when the annual festival for Bonsam is being celebrated?

A: The whole Adansi state gather there for its annual festivals. However, when it is to be carried, the Edubiasehene serves as linguist to the god.

Q: Why was the Edubiasehene appointed linguist?

A: He was appointed by the god. It is only the Edubiasehene who is allowed to sit on the stool for the god, when it is to be carried.

Q: What does the Edubiasehene take to Patakoro when the god is to be carried?

A: It is the Edubiasehene who performs all the necessary rites for this ceremony.

Whatever debt is incurred over this is divided into 3 parts by the Adansihene who bears one with the remaining two being borne by the Adanse subchiefs viz. Edubiase and Dompoase, Akrokerri and Akrofoum, Bodwesango and Ayaase. It has always been the custom to group the towns into twos to pay up any debts imposed on the Adanse state. The Asantehene also provides a sheep, some gin and a bale of white calico cloth.

Q: When some Bona water is brought to the chiefs at the end of every year, what do they do with it?

A: Whenever Bona water was sent to us, it meant the year had run its course. The water was used in pouring libation to the stools.

If at the end of the year, some of this water were not sprinkled on the land, even snails would not appear from their hibernation.

Some of this water could be used in "baptising" people (not in the Christian sense).

Q: Is it true that if Bonsam has not celebrated its festival, it will not be possible for the chiefs to pour libation to their stools?

A: It is quite true. The Bonahene first performs the festival of twins. A week after the whole Adanse state performs the actual festival. Any one who does not wait for the festival of twins to be performed before celebrating the actual festival contradicts custom.

Q: There appears to be a Bona stonein each town in the state. Whenever anyone caused rites to be performed for him, was all the money paid for the purpose taken to Bonaso or was some of it kept for the stools use?

A: The customary thing to do was first to determine whether it was Bona who had exposed the person. If positive, then some drink is bought and given to the linguist or eldest person attached to the stool to perform the necessary rites. The exposed person was required

to provide fowls, drinks, an amount of N¢2.35. Immediately we set out for Bonaso with these things, the person would feet better. The whole amount of money is then always taken to the god although it would cause us to return the part of the priest who performed the rites to him.

Q: Before the whiteman came, how did our people fight their wars and with what?

A: They fought with clubs and matchets.

Q: How were the matchets obtained?

A: They were made by local blacksmiths.

Q: Where was the iron obtained from?

A: It was obtained by melting "atwetwebo (/ impure iron ore. The iron was then used in fashioning the matchets.

Q: Which town in Adansi became very famous for iron smelting?

A: There were blacksmiths in every town. Smiths were created in the beginning for each town.

Q: Where were the important market towns in Adanse in ancient days?

A: The most important one was Edubiase.

Q: What were some of the important goods sold here?

A: Slaves. These cost between kokoa (half a / pesewa and benaa. The gold dust was weighed on scales.

Q: What was the majorhandiworkin the town that was responsible for making it a market centre?

A: In ancient times, clay pots were made here.

Q: During the libation, you made some reference to "Adekyee". (Dawn). What was it?

A: Our first ancestor chief, Oduro Panin of Nyameso killed "Adekyee" (Dawn) and used it in / instituting as Fridays /market-days.

Q: Who or what was "Adekyee?"

A: He was a slave of the Edubiasehene.

Q: How much did strangers who came / to trade at the market pay to the chief?

A: The chief charged them nothing. It was those who swept the market place who obtained something from each trader.

Q: What benefit did the chief derived from the market?

A: Those who collected goods from the traders, always brought some of them to the chief's servants.

Q: If any of the traders got himself into trouble say by invoking an oath, what was done to him?

A: He was immediately taken to the palace, and tried by the chief. The necessary rites were then performed.

Q: If a stranger died at the market, what happened?

A: He was buried by the townsfolk. However if his town was known, the chief would send messengers to go and inform the chief of that town of what had happened. That chief would then send people to come and carry the corpse home.

If nobody came to claim the corpse or his town was unknown, then his goods were given to the chief since it was he who would see to it that the corpse was buried.

Q: How did a trader to either the North or the Coast secure accommodation when he got to a town late at night?

A: He just found somebody to put him up or her went to sleep in the palace. There was a suburb here called Tanoso where whatever happened, a stranger was always given accommodation.

Q: What help did the god give to the traders?

A: The god "Edubia" helped the potters, and told them to sell their pots cheaply at say a pesewa each, so that whenever anybody bought one, the god would cause her to trip and break it and then go back to buy a new one.

Q: What were the commodities taken up North for sale?

A: In ancient times we took salt, cola and white calico. Slaves and rubber were bought from the North and sold at the coast. Cloths (Kyekye) and blankets were also bought at Bontuku.

Q: What were the names of some of the very good blankets?

A: These were Kasa, Nsuaa, Bomo, Nsakuhan, "Nantwie asee mu" or Damedame (check).

Q: How was thread obtained in ancient times?

A: It was spinned and used in weaving cloths and blankets. In ancient times the thread was obtained from Gyaman. Later on our women acquired the technique and spun some by themselves.

Q: Why is thread not spun any more?

A: Now, no woman would tolerate being asked to spin thread. Moreover textile cloths are very cheap and plentiful now, so why bother.

Q: Who was responsible for providing the slaves in the Northern markets?

A: It was a man called Samonry who raided towns with his warriors and captured the inhabitants to be sold.

Q: Where did Samoury come from?

A: Nobody knows.

Q: Has there ever been a highway man and murderer in these parts?

A: Yes, there was one called Kwame Abe.

Q: Where did he come from?

A: He came from Omenaso.

Q: What did the people do to apprehend him?

A: They tried several times but to no avail.

Q: Which beads were very precious in ancient times?

A: They were Bodom, Bota, Gyanee, Nenkyerema, and Amankwatia.

Q: Where were these obtained from?

A: They were obtained from the North. Where the necessary rites were performed for it, they reproduced.

Q: Which clan prizes beads a lot?

A: The Ekoona clan. The call themselves Ahweneenana. Whenever a member died, they would thread the beads and attach them to their wrists and ankles for mourning. They would also fill brass pans with the beads on these ocassions.

Q: Did anybody become famous for being very rich.

A: The only person to have become very famous for his money was Akore who became a chief and made a horn for himself because of his riches.

Q: How was his horn blown?

A: "Mesom Agyeman, Meson Agyeman" literally "I serve Agyemang. (2X)

Q: Why was the horn blown thus?

A: It was the Adansihene who gave him permission to make the horn. This was because he used his gold in helping the Adanse state and was made Safohene (Captain) as a result.

SPEAKERS:

(1) Nana Kwame Brewu II - Gyaasehene
(2) Nana Frimpong Manso - Nifahene
(3) Nana Kwasi Beeko - Ankobeahene
(4) Nana Kofi Obeng - Gyaasewahene
(5) John K. Ofori

DOMPOASE

Libation:-

Lord God Almighty here is some drink,
Kotoka yours,
Afrifah yours,
Bonsam Gyinapaa here is yours,
You founded the town and have
now left us so that Nana Kwabena is
now keeping his eye on things,
The government has appointed these
people to come and record our traditions
Let no evil befall them etc.

Q:- Why was the town called Dompoase?

A:- Our ancestors originally lived at a place called Kotobunmu, Later on they decided to move to settle by the trade route in order to buy from the traders. On arrival they found a Domponini tree growing here and decided to settle by it. Thus they called the settlement Domponiniase which has since been corrupted to Dompoase.

Q:- Where did the ancestors move from to settle at Kotobonmu?

A:- They migrated during the time of Awurade Basa from Adansimanso.

Q:- Were there some people already settled at Kotobonmu when they got there from Adansimanso?

A:- There were no people there. The whole area was thick forest.

Q:- Who was the chief who founded that town?

A:- Nana Nduruwaka who was the brother of Awurade Basa.

Q:- What Clan did Awurade Basa belong to?

A:- He belonged to the Asenee clan. One of his brothers was Akora Foripan.

Q:- What is the ruling Clan here?

A:- The Asenee Clan.

Q:- Has a member of any other clan been installed chief since the time of Awurade Basa?

A:- No.

Q:- Did the people all move together in a group from Kotobonmu to settle this place or came after the chief had already left to settle here?

A:- They all came together.

Q:- What was the extent of their land when they finally settled here?

A:- The boundaries were with the chiefs of Sibinso, Ayaase, Kusa and Ahinsan. During that time the Akims were still settled at Kokobiante.

Q:- What were the names of those chiefs who shared boundaries with your people?

A:- Nana Ofori Atta was the chief of Kokobiante, the others were Nana Tabiri Agyeikofo, Nana Antwadwan and Nana Ofori Panin.

Q:- What are the names of all the chiefs who have been enstooled here since Nana Tabiri Agyei's time.

A:- They were

(2) Nana Panin
(3) " Nana Kwasi Badu.
(4) " Hweremo Akore.
(5) " Fofie
(6) " Kwadwo Wadee
(7) " Anaabi Kanin.
(8) " Fori
(9) " Asobeng
(10) " Asobeng Kumaa
(11) " Kwasi Buabeng.

These died on the stool.

Q:- How long has it been since the death of Nana Kwasi Buabeng?

A:- He was enstooled five years after the Yaa Asantewa war.

Q:- Which chiefs have been destooled since Nana Kwasi Buabeng's time?

A:-12) Nana Kwame Dwuma.
13) " Kwaku Gyakye.
14) " Obenefo
15) " Kwabena Buabeng
16) " Kofi Mensah
17) " Obenefo Kumaa.
18) " Buabeng was reinstated.

Q:- Why are chiefs frequently destooled these days?

A:- In the olden days, chieftaincy was not playod with since everybody was afraid to even think about preferring destoolment charges against a chief. Any one who came forward to prefer such charges was immediately executed. In these time however a chief can easily be served with destoolment charges and destooled.

Q:- Which of these chiefs went to any war?

A:- Nana Ofori went to the Yaa Asantewaa War while Nana Fofie went to the Adinkera or Gyaman war.

Q:- Which chief went to the Asante-Denkyira war?

A:- None of the chiefs in Adansi did. Our people rather fled beyond the Pra.

Q:- Where did they settle after they had fled?

A:- Our chief settled with the people at Akim Akokoase.

Q:- Did the whole Adansi state settle there or was it only the Dompoase people who did?

A:- A large number of the Adanse people settled there.

Q:- Which of your chiefs was given any titles or appelations during any of the wars?

A:- It was only N ana Tabiri Agyei who was given the title "Okofo" ((Fighter)

Q:- Does the Dompoase stool have its own oath?

A:- Yes. It is "Panin Nko". (literally alone the leader)

Q:- What originated it?

A:- Nana Bonsu went to fight in the Fante War and one of the royals was killed. This made him very sad and he said he had then been left alone (Aka me nko) to carry on the fight. So he made the incident into an oath.

Q:- Is "Praso ne Adansiman" actually two oaths in one or a single oath?

A:- It is a single oath.

Q:- What emblem is to be found at the top of the Dompoase State umbrella?

A:- "Akoben" -(A carved sheep-horn)

Q:- What does it signify?

A:- It depicts the proverb "Odwenin wo asi a emfi ne mmen". (literally, the strength of the ram is not on account of its big horns) This is to show that a man is held in esteem because of what comes from his his heart and not because of his strength.

Q:- Why did the Dompoase chief put this particular emblem on his state umbrella?

A: It was after he had been given the "Okofo" title by the Asantehene that N ana Agyei realised the necessity and importance of having such an emblem.

Q:- What does the linguist staff symbolise?

A:- It depicts the proverb "Tikoro nko agyina" (literally one head does not form a council) In other words, two heads are always better than one.

Q:- Which of the linguist staves is representative of the Dompoase chief?

A: The emblem symbolising the Dompoase stool is the one which has been put on the state umbrella.

Q:- How did your clan come to be called Asenee?

A:- Animals have been chosen to symbolise each clan. That for the Asenee clan is the parrot and the bird "Asee" (woodpecker) Because the woodpecker was used as the emblem, the name "Asee" was adopted for the Asenee clan.

Q:- why was that particular bird chosen for an emblem?

A:- The other point was the fact that that particular species of bird is very numerous and they always fly together in very large and endless numbers. The people in our clan who emerged from "Ason men" were also as numerous as a flock of those birds.

Q: What is the response to an "Asenee" clansman's greeting?

A:- "Yaa Osaana".

Q:- Which of your grand ancestors was called by that name?

A:- The one who led us when we emerged from the "Ason men" caves.

Q:- What is the message given by the state drums?

A: There are three types of state drums, the kwaberafo, the Empe and the Bonu.

Q:- How are the state horns blown?

A:- Thus "Baako ye ya" (literally it is always a sad thing to be alone)

Q:- Which chief made that state horn?

A:- Nana Fofie.

Q:- Who was enstooled after Ewurade Basa?

A:- Nana Appianin Kwaforamoa. He married at Dompoase and Akoma Foripa was the issue. Akora Foripa married at Fomena and Bonora Afriyie was born to him.

Nana Bonsra married a woman called Otiwa who also hailed from Fomana and as a result the great stool in Adansi became established there.

Q:- What part of the stool property symbolises its superiority over all the other stools in Adanse?

A:- The Afona Kwa.

Q:- Where did the Afona Kwa come from?

A:- It was Awurade Basa who caused it to appear after performing some rites.

Q:- Is it called Afona Kwa or Afona Kwaw?

A:- It is Afona Kwa. Whichever chief possessed it became the Adansehene.

Q:- If the Afona Kwa symbolised the absolute power of Awurade Basa over the whole Adanse state then what was the meaning of Adansi "nkotowa nkotowa" (autonomous mini states) when applied to the state?

A:- When our people decided to return from Akim, the Asantehene had been victorious over the Denkyirahene. As such it was necessary for ut to go to Kumasi to "drink fetish" and becomme subject to the Asantehene. When we got there, the Asantehene imposed a fine of 60 mpredwon (N¢960) on thus. We then asked Nana Bonsra to pay for the fine in his capacity as the Adansihene. This he refused to do so each sub-chief had to raise a loan to pay for his part.

At that time it was customary for each Adansi sub-chief to put up with a particular subchief anytime he went to Kumasi. The Dompoasehene put up with the Adonten (vanguard) thero. The Ayaase chief put up with the Dadiesoaba chief while the Akrofoum chief put up with the Dadieso chief. The Edubiase chief stayed with the Asantahene and the Adansihene stayed with Nuama.

The Fomena people's share of the fine, about 3 "mpredwan" (N∅48) was paid by a woman called Maemoawe.

Each other subchief sought a loan from his Asante"brother" to pay for his share. After this all the chiefs with one voice told the Adansihene that since he would not pay the fine, they were all going back to their original autonomy. In other words they had become "nkokowa nkotowa ye te yen bon ano" literally like small crabs with each in its own hole

Thus from that time each chief became independent of the Adansihene. So whatever the Asantehene did for the Adansihene, he did the same thing for all other subchiefs in the Adansi state.

Q:- Was it true that Awurade Basa was the first chief to create a linguist?

A:- Yes. His first linguist was called Brebre.

Q:- What proverb was made about this act?

A:- "Brebre amma a amanee nso amma" literally, if Brebre had not come, there would be no troble)

Q:- What were the 5 divisions in the Akan states of which Adansi was elder?

A: They were Akyem, Assin etc. Each Akan state originated from Adanse. It was in Adanse that the first house was also built.

Q:- Which towns are subject to the Dompoase stool?

A:- Medome, Apedwa, Ataase Nkwanta, Prasu, Kyiaboso, Bensoee, Edwinase, Pomposo and Menhyia.

Q:- What are their ranks in the Dompoase chieftaincy set-up?

A:- Medoma is Twafo.

Apedwa is Kyidom (Rear Guard)

Prasu is Akwansra.

Menhyia is Abediakyire.

Q:- How is a chief enstooled?

A:- All the people meet to decide on whom to elect.

Q:- Does the town have any deity of its own?

A:- Yes, it is called Afirim.

Q:- Where was it acquired?

A:- It was acquired from the bush. It cures our sicknesses and aids us in wars.

Q:- Who brought the fetish for the town?

A:- Nana Komfoo Maame.

Q:- How and with what is the god worshipped?

A:- We offer eggs, fowls, sheep, yams and gin.

Q:- What would happen if these things were not offered?

A:- An epidemic could easily break out in the town.

Q:- Did it originally have a priest?

A:- Yes although it has no priest at the moment because all the children who should be trained attend school and the faith is not as strong now as it was in olden times.

Q:- What prophesy of the god's came true and as such made it gain esteem?

A:- It made Afua Pani bear several children after many years of barreness.

Q:- What were the origins of Bona and Bonsan and how did Dompoase come to worship it?

A:- Whoever became possessed by a god became its priest. Bona and Bonsam appeared in Patako and because of the aid it has given to the Adanse state, all they all worship him. At his annual celebrations each chief has a specific function to perform.

Q:- What contribution does the Dompoase chief make towards the god carrying ceremony?

A:- He hold a fly whisk.

Q:- What oath is connected with Bonsam?

A:- Bonsam Amantuo "(literally Bonsam's flight)

Q:- What were the meaning and origin of the oath?

A:- After the Adanse - Bekwai war, we fled across the Pra, with the god Bonsam whereas it had never been moved on any previous occasion. The god was kept at Assin Fosu for the time that we were in exile. On our return, the god made its sojourn into the oath.

Q:- Is "Bonsam nsuo ani" a different oath?

A:- It was an account of our taking it across the fetish River Pra. that, the other oath was made.

Q:- If a person fell foul of Bonsam, what was done to him?

A:- When someone falsely invoked the Bonsam oath, he was made to provide a sheep which was sacrificed on the Bonsam stone in the town. The fine obtained from him was sent by the special Bonsam messenger to Patakro. Within three days the man would have been cured of any curse put on him by the god. Libation is always poured on the stone.

Q:- What weapons were used before the arrival of the white man?

A:- They fought with guns which were made by northerners. Later on the people themselves acquired the technique of making the guns.

Q:- With what were the guns made?

A:- Shells were obtained by cracking palm kenel. These were roasted and ground to every fine powder which was roasted.
Some "kagya" leaves were obtained and dried. After mashing and mixing the leaves with the powder, real gun powder was obtained.

Q:- What other weapons could be used?

A:- Matchets.

Q:- How were the matchets obtained?

A:- They were made with iron extracted from "atwetweboo" (impure iron ore).

Q:- How did Adanse become involved in the Yaa Asantewa war?

A:- Whenever the English got here with their suppliers, they would force whoever they came across to carry them. The unfortunates always came back late at night and so went to bed without having taken any meal. Again the English were also fond of beating up anyone they caught just for the fun of it. Once when they got here we refused to carry their supplies for them anymore so they severely castigated our chief Nana Fori.
This made us so angry that we decided to help the Asantes to fight against them.

Q:- Which battle was fought on the outskirts of Dompoase?

A:- During the Yaa Asantewa war, we built "epie" and sheltered behind them. Anytime our scouts came to tell us of the advance of an

English company we would get ready and fire at them. Nana Kwabena Fori was at the coast co-ordinating our contribution to the English war effort when we went to the side of the Asantes so he was made prisoner. When he was asked where our warriors were, he told them we were hiding in trees.

It was only during one night that the English captain "Atiwa" was able to defeat us. The other captain "Manwere Poku" engaged us in battle but we defeated him.

Q:- What were the street wars?

A:- The Asante warriors and the English soldiers fought their greatest battle at this place.

Q:- Was it in this town, that an Englishman was tortured?

A:- Yes, he was called "Mankatu" (Macarthy) He pulled up a cane and beat us because we did not turn up to headload his supplies, so we pounced on him and beat him up so severely that he died on reaching Praso

Q:- At the outbreak of a war, what songs were sung to the accompaniment of the drums?

A:- "Ohye awu oyaa, oyaa eei,
Yenim ko ooh,
Yennim adwane ooh,
Paa hwii, ohyeawuo oh,"

The chief sang his in this way
Anamrako oyaa ;..... etc.

Q:- What was the meaning of Anamrako?

A:- It formed part of the "Panin nko ara" oath. It was actually "Me nam a meko" (literally I fight in my wanderings)

Q: Did a chief normally inform another chief that he wanted to wage war on him?

A:- Yes. The aggrieved chief always sent his linguist to tell the other chief, when war was inevitable, the second chief would cut off any part of the body of the linguist, to show to his master.

Q:- What did someone who did not own a gun do when war broke out?

A:- He carried the supplies of the warriors. Such a person was called "osansani"

Q:- Who guarded the women and the property left behind?

A:- The women and other valuable goods were hidden before setting off. They were always kept informed of the progress of the war by couriers.

Q:- Where did the trade route to the north pass?

A:- From Dompoase one got to Asiamakrom. From there he passed through Kyiaboso to Mod ma then to Sa Nkwanta from where he reached Nteenu. Amoafo where the Adumagya route lay to the right. The route to the coast passed through Fomona to Ku. Bepo ayaase to Brofo

yeduru to Praso etc.

Q:- What goods were taken to be sold in the north?

A:- One had first to go to the coast to buy salt, calico and tobacco which were carried with children to the north to buy something valuableslike slaves.

Q:- How long did it take to reach the north from here?

A:- About seven days.

Q:- Where were the slaves obtained from to be sold?

A:- They were caught by Samore and Kasalo who raided their towns, and sold at the markets.

Q:- Did Samoro ever come to Asante to establish any liason with the Asantehene?

A:- No.

Q:- What was the use of the slaves?

A:- They were integrated into the family. The women among them could even be married.

Q:- What did one do when he wanted to marry his slave?

A:- He provided some "small drink" for the head of the family. This meant marriage rites had been performed and so a fine could be collected from any one who seduced her.

Q:- Could the issue of such a marriage be enstooled as chief?

A:- He could if there were no full blood royals available.

Q:- Was a black stool made for such a chief when he died?

A:- If he had led an exemplary life, a black stool could be made for him.

Q:- Has gold ever been mined in this area?

A:- Yes. It was dug from Dompoase here and also from Ayaase.

Q:- Did a young man have to seek the permission of the chief before going to dig up gold?

A: No.

Q: Could the chief send his messengers to go and collect some of the young man's gold for him?

A:- No.

Q:- In those days did the townsfolk of Dompoase go to trade in groups or on individual basis?

A:- They went by families or with their friends

Q:- Could the trader employ people to headload his goods to the markets or did he have to carry every thing by himself?

A:- He could employ people for such purpose. On the other hand if there were many members in his family, he could ask them to do the headloading.

Q:- How could a chief sell his goods?

A:- Chiefs were not permitted to travel nor to engage in any occupation. These were done for him by his slaves and servants.

Q:- How did the chief obtain money for his treasury?

A:- The members of his family dug up gold for him. He could also summon the people to go and farm or dig up gold for him. If any body invoked an oath without due excuse, he was fined and the fine was shared to the chief and his elders.

Q:- What differences existed between the chief's and an ordinary man's gold weights?

A:- They were all the same in weight.

Q:- What other goods beside slaves could be bought from the north?

A:- Blankets like Bomo and Kyekye.

Q:- How did a trader obtain overnight accomodation in a strange town?

A:- Whoever he sought accomodation from obliged him with a place to sleep.

Q:- Was he supposed to pay for the lodging the next day?

A:- No. The host could even give the trader food free of charge. The trader could on his return journey give to his host some of his goods like a piece of tobacco or some salt.

Q:- What benefits were derived from the traders by those folks live by the routes?

A:- They sold food to the traders.

Q:- If a stranger died in the night what did the host do?

A:- He asked of his township from those travelling with him and then informed the chief. A messenger was then sent to inform the dead man's family.

When his town could not be determined, he was burried and his goods kept for about two years to be given to his family when they turned up. Other wise his goods were given to he chief.

Q:- If another trader travelling with a group of traders died on route, what was done to his goods?

A:- He was burried and his things brought to the chief. He in turn would send to inform the dead man's family who would go to look at the place he was burried.

Q:- What were the requisite marriage rites in the early days?

A:- The young boyts father or head of family asked him to show his savings. If the boy had about 4 cedis, the necessary rites were performed for him. During those days a bottle of schnapps or gin cost only 9 pesewas. The father led the boy to make a donation of 80 pesewas to the prospective bride.

Q:- What was done when the prospective bride was not acceptable to the boy's family?

A:- They vetoed the marriage

Q:- Was the custom of farming for in laws practised?

A:- Yes.

Q:- what was called "Aduane kese" (grand meal)?

A:- This was the first meal cooked for the husband by the wife

Q:- Did you hear of any highwaymen in those days?

A:- There were Kwame Abe and Aniehu.

Q:- What bad things did Kwame Abe do?

A:- He hid himself and when he saw a beautiful woman amongst a group of traders, he would jump into their midst and when they scattered he seizedthe woman. He took her to stay in his village and sometimes even brought forth with her.

Aniehu killed the people and stole their goods. This made the traders travel in large groups of say 60 a more people.

Q:- Where did Kwame Abe hail from?

A:- He hailed from Manso Adubia.

Q:- How was he apprehended?

A:- Some Assins came to seek permission from the chief to tap rubber. They accidentally came across Kwame Abe roasting meat. So they hid in the bush and killed him. The whole state came to thank t these people with gifts.

Q:- What was the importance of road blocks and barriers?

A:- When ever a trader from another land came across the barrier of another land, he was made to pay a toll before being allowed to continue.

Q:- Did they sometimes keep the goods of traders for some time at the barriers to ascertain whether they had been stolen or not and whether the actual owners would come after the goods?

A:- Yes. There were one of those barriers at Prasu. Whatever his crime, the Asantehene discontinued pursuit when the person crossed the Prah.

Q:- Was there a chief in these parts who broke the Asantehene's scales when once the latter sent it to be used to weigh the gold payment of a fine imposed on him?

A:- Yes. A man from this place went to Kumasi to sell beads. He was so handsome that the wives of the Asantehene desired each to have an affair with him. So they called him to bring his beads them to look at. Unfortunately for him, the Asantehene got to hear of the desire of each of his wives to have an affair with the man so he sent his messengers to go and weigh for him all the gold owned by the man. The man had so much gold that it was weighed till the scales broke up.

Q:- Who was created "sikahene" (subchief for his riches) in the Adanse state?

A:- Kwaku Akore who was then occupying Yaw Korkor's stool.
There was another man called Akowua. Where Akore lived was originally called Asenekaw and later renamed Apagya.

He was the first to build a storey house in the whole Adanse state and rode in a hammock..

Q:- Did he own a state horn?

A:- Yes. It was blown thus. "Akore Bosomtwe, Akoko bekyen a akoroma mfa." (literally, Akore, Bosomtwe, the hawk does not kill the chick which [illegible] to live).

Q:- What were the very precious beads in early times?

A:- Bodom, Bota, Nninkyerema and Amankwatia.

Q:- Which of these could reproduce?

A:- Bodom.

Q: How did it reproduce?

A:- It was put with a charm and some mashed plantains into a pot. After about a year, it would have reproduce either another Bodom, or Bota or Nenkyerema.

Q:- Where were the beads obtained from?

A:- A large part of it was obtained from the north though some were merely dug from the ground.

Q:- How could they determine that a particular area when dug would y yield some beads.

A:- There was always thick smoke at a place where some beads were to be found.

Q:- What was the use of these beads?

A:- They were valuable and precious property.

Q:- What can one find at your old township of Kotobonmu to show that the place had even been settled by people?

A: There is still the old cometery as well as cooking pots and other tools used in our day to day activities then.

Q:- Which town had a very famous market in those days?

A:- Edubiase.

Q:- What commodities were taken from Dompoase to sell at the Edubiase market?

A:- Food crops, cloths, palm nuts and other items.

Q:- How did Edubiase become such an important market centre?

A:- They made earthenware pots there and people also took large quantities of rubber to sell there.

Q:- Which town became famous for a particular type of handcraft?

A: In early days cloth was woven and gold smithing was carried on in the town.

Q:- How did they call their matchets?

A:- Adere, when the steel got broken a new one was made for it.

Q:- What rank is held by the Dompoase stool in the Adansi state?

A:- The chief is "Nifahene" (Right wing Chief)

Q:- Which stool was the war general of the Adanse state?

A:- The Ayaasehene who also served as the Kurontihene. (Second in command)

Q:- Who was responsible for creating the Right, Left, Rear, Forward wings etc of the state?

A:- Awurade Basa.

Q:- Has there ever been any internal war within the Adanse state?

A:- What I remember was the minor scuffle between the Akrokerri people and the Adansihene.

Q:- It is said that the creator created only Akrokerri during his creation. What rank was held by Akrokerri during that time of the creator?

A:- It was only after the whole Adansi state had come to worship Bona that Akrokerri was appointed custodian to the deity. It was not Akrokerri which was created first of all states. The people there belong to the Asakyire clan which name is a corruption of "Asona-akyi." (literally after Asona). It was only because the Bona deity is in the custody of the Akrokerri stool that the key is kept there. Bona is what we also call the creator and because of the unique position of Akrokerri with respect to the deity, the title of the deity has been appropriated by them.

Speakers.

1)	Nana Afrifaa	-	Queen mother
2)	Baffour Adjei	-	Akwamuhene
3)	Ofori Kuma	-	Adontenhene
4)	Nana Ankapong II	-	Nifahene
5)	" Kwasi Nkansah	-	Attase Nkwanta dikro.
6)	Kwame Adiyia.		
7)	Oheneba Kwabena Dakwa.		
8)	Okyeame Yaw Mensah	-	Akyeamehene.
9)	" Kwasi Nkansa.		
10)	Yaw Bimpeh	-	Stool Secretary
11)	Kofi Abankoro		
12)	Aboagye Agyemang	-	Dabekene
13)	Nnipa Adjei	-	Kyidomhene.
14)	Kwabena Dapaa	-	Benkumhene
15)	Opanin Sarpong	-	Ankobeahene.
16)	Baffour Nuamah	-	Adehyeewura.
17)	Boama Kwadjo	-	Abediakyirehene.
18)	Nana Sanaahene		
19)	Kwabena Banahene.		
20)	Nana Buaben	-	Dompoasehene

A K R O F O U M

Q. Why is the town called Akrofoum?

A. Our ancestors originally lived at Afekopon at the source of the Oda River. They migrated here under our queenmother who was called Aso. This Aso was a very beautiful woman and it was from the fact that her family were always greeted with "Aso-nana" grandson of Aso that the response Asona was obtained. Her people thus became Asonafoo. They moved first to settle at Kokobiante where constant bickering caused the clan to disintegrate. The present Akrofoum ancestors left to settle at Odumase from where they came to Eseneagya after which they settled at Old Akrofoum which was then only forest. A slave of Nana Gyeky then our chief discovered the stream which now provides us with drinking water. Its water was as red as the eyes of Nana Gyekye so we called it "Gyekyeani" (literally Gyekye's eyes) Its original name was Taninanom. They built a new township "Kurofoforo mu" on its banks. It is this "Kurofoforo mu" which has now been corrupted to Akrofoum.

Q. Why is this place also called Mankyem?

A. In those days when our people tapped rubber, the place now called Amankyem was only a small hamlet where the rubber oozed in great quantities when the barks were tapped. Thus whenever any one saw somebody with plenty of the rubber and asked where he got it from, the latter would reply that he got it from where the rubber trees were tapped, they very soon oozed out enough rubber to fill the containers, i.e. from "Amankyem" literally rubber ooze" Thus the place became Amankyem. The Akrofoum township has now expanded to absorb Amankyem.

Q. Was there one powerful chief for the whole Adansi state in ancient times?

A. No. Each town had its own chief and served the Asantehene directly.

Q. Was Awurade Basa, King of the whole Adansi state or of only one township?

A. Awurade Basa was only the chief of Fomena.

Q. If each Chief was independent then, how did they all eventually become subject to Fomena?

A. It was after the Yaa Asantewa War when the Asantes were defeated that we broke away. During the war, the Fomenahene who was called Nkansah originally was on the side of the English. Thus the English asked him to give them a contingent of people to carry their supplies from the coast. No body wanted to do this work, apart from Kwabena Fori. So after their victory the English made him overlord of the whole Adanse state. The reason for tying a sissal rope around his waist was because on his return from the coast, his uncle, Nana Nkansah had defected to the Asantes. He was subjected to much indignities but was eventually released.

Q. Was the Yaa Asantewaa War also called "Epie akyi" War?

A. Yes. This was because of the fact that we fought from behind "Epie" Kwabena Ofori tricked the English into believing that the Asantes fought from tree-tops. They thus fired their bullets into the branches of the tree and took a heavy toll from the Asantes who actually fired from ground level.

Q. Who was Appianim Kwaforoamoah who was said to have been an Adansi King?

A. He was only the Ayaasehene and not Adansihene.

Q. What was the significance of Afona Kwa in Adansi as far as Chieftaincy was concerned?

A. It was Okomfo Anokye who caused the Afona Kwa to materialise. It came to Appianin Kwaforamoa then the Ayaase chief. Later on when the Fomena chief became overlord, he took the Afona Kwa from Ayaase.

Q. Why did Okomfo Anokye cause the sword to appear in the land?

A. Okomfo Anokye told the whole land to assemble for the appearance of the sword from the heavens and that to whomever the sword landed would assume the powers of overlord in the state. It was the chief of Ayaase who first grabbed the sword and then the Denkyira chief. During the struggle for the sword, the steel came to Adansi and the handle went to the Denkyiras. We then told the Denkyiras that they had "Afa asene kwa" (literally merely taken the unimportant part). Later on a fresh handle was made for the sword. This name "Asene Kwa" later became corrupted to Afona Kwa.

Another explanation is that because of the constant wars then in the land, the people were disunited. As a result Okomfo Anokye performed seven fetish dances and caused the sword to appear as a symbol of unity for the people.

Q. What are the names of all the chiefs who have been enstooled in the town.

A. The first was Dokua.

2) Nana Amponsahene (He died on the stool)

3) " Gyekye

4) " Afoakwa

5) " Brako

6) " Atta Amofa

7) " Opuni

8) " Obo

9) " Okai

10) " Afoakwa Buroni.

Q. Why was Afoakwa nicknamed "Buroni" (literally whiteman but acually copper-coloured)?

A. Because he was copper coloured.

Q. What were the appelations of these chiefs you have mentioned?

A. Nana Gyekye was also called Tuoko Nana Afoakwa however did not go to any war but because of his riches when he became chief and because he used his riches in managing the town he was given the appelation Odonyina (literally, love all), because of his extreme generosity. He could send scales to the road with the massage that anyone in need of money should come for some.

Q. Which chief went to war and acquired an appelation as a result?

A. Nana Atta Amofa. He was not the founder of the town but the Amofa of very ancient times. He was appointed with the Kokofuhene, Nana Ofe Akwasi, by the Asantehene to go and capture Adinkera who was the Gyamanhene.

Q. What was the appelation given to Nana Atta Amofa?

A. He was nicknamed Atta Amofa Kwatua, "Amoa a okyere dom" (literally Amoa, the one who captures armies). Nana Amofa also went to the "Mia wani" (literally, keep on trying) War, also called the Mfante War. The reason for being sent to capture Adinkera was that the latter had made for himself, a golden stool, a golden drum and other gold things which the Asantehene wanted for himself.

Nana Amofa and the Kokofuhene fought and captured Adinkera with his "ntahera" (group of state horns blown together) and his "Abomaa" (large statedrum) which were taken to the Asantehene. The Asantehene gave the "ntahera" to the Kokofuhene and the "Abomaa" to the Gyenkyimaduhene. (Gyenkyimadu comprises Akrofoum and Akorokerri). The Asonas and Asakyiris are "brothers" and together form the Gyenkyimadu group. The "abomaa" we acquired was the first in the whole Adansi state. It is now over a hundred years old.

Q. What oath is used only in this town?

A. The oath is "Wukuda" (Wednesday) which is the oath for the whole Asona clan.

Q. How did it come into use?

A. It was on a Wednesday that the Asona people dispersed with single families going their own ways.

Q. Is there no oath whose use is limited to only the Akrofoum township?

A. No. The oath for the whole Adansi state is "Adansiman ne Praso".

Q. What emblem has been put on top of the Akrofoumhene's umbrella which distinguishes him from other chiefs at a durbar?

A. A carved elephant, which is the symbol of leadership within the Asona clan.

Q. Why has a carved elephant instead of something else been put on the umbrella?

A. This is because the elephant is the biggest of all forest animals.

Q. Can any Asona chief put a carved elephant on his umbrella?

A. Yes.

Q. What is the message of your state drums?

A. "Okoro beto akwantifi" (literally, The lone one will fall at the outskirts). Nana Afoakwa was the son of the Odumasihene. It was Afoakwa who caused the drums to be made. The nickname of any Afoakwa is "Okoro". While only a child Nana Afoakwa was kidnapped by the Nkoranhene and silver and Bota beads were put round his neck. On first seeing him, the Asantehene requested the Nkoranhene to look after this handsome boy carefully.

Once it happened that the chief linguist of the town called Kweku Mensa was going to trade in Assin when he accidentally came across a group sent by the Nkoran chiefs to go and buy gin from the Coast with the boy.

He came back and told the Akrofoumhene, Nana Gyekye of what he had found.

Later Nana Gyekye and his servants were able to locate the boy and through a lengthy conversation was able to find out that he was indeed his own nephew Afoakwa. Immediately he was brought to Omanso and adorned with fineries befitting his rank. The chief of Omanso, Nana Minta Abu then sent an amount of "ntansa" (N¢48) to the Nkoranhene thus showing that he had "bought" Afoakwa. Later on the Akrofoumhene was informed of what had been done. The Odumasihene then requested that Afoakwa stay with him for some time. This was agreed to but later, he ran away to form a syndicate with the Sefwi and Soadu Chiefs, which syndicate sent trade expeditions to the north. Later on he finally came home and the state drum which previously beat the tatoo "me dan Asakyire, Mesom Asakyire" literally; I depend on the Asakyire clan, I serve the Asakyire clan I was changed to beat the tatoo "Okoro beto akwantifi, Okoro beto akwantifi". Literally Okoro will fall at the outskirts.

Q. What state horns are to be found here?

A. One is blown thus "Adansi mo ye ohaw papapapa, Kotoko moye haw papapapa" (literally; Adansi you are very troublesome, Kotoko you are very troublesome).

Q. What others are there?

A. There is one called "Mpebi" which is blown to call on the ancestral spirits. The other one which gives the message "Okoro beto akwantifi" is blown only on special occasions.

Q. When, for instance, is it blown?

A. When there is a fire in the town or somebody has committed suicide in the bush or there is a murderer hidingin the bush. When beaten, it meant there was a very serious case in town and wherever one was, he had to turn up.

Q. What drums are beaten at durbars?

A. "Fontomfrom" and "ntumpan", as well as "mpintin" and"abrede".

The "mpebi" is played thus: "Okrotwiamansa, woda doto so a, sese woso biribiri" (literally when the tiger is lying on a bush, thickot shade).

Q. What is the main deity in the town?

A. There is none in the town. We worship Bonsam, the Adanse State god.

Q. During those times when Bonsam is to be carried or a festival is to be celebrated what functions does the Akrofoum chief go there to perform?

A. Over there I serve as the god's Sanaahene (Treasurer). I am the one who holds the keys to the Bonsam fetish. As such I can claim more power than the other chiefs since if I refuse to open the door none of them would be able to enter the fetish house.

Q. Were you appointed treasurer by the god or the Adansi State?

A. It is always the god which make such appointments.

Q. Does the god Bonsam have more power than the chief or vice versa?

A. In ancient times, the god had more power than the Adansihene.

Q. Why is "Bona Suo" (literally Bona water) taken to every Adansi town and even to Kumasi at the end of year?

A. Because being such a very powerful god the water serves as some sort of cleansing and healing water.

Q. What were the origins of the gods Bona and Bonsam?

A. I cannot say.

Q. What commodities are the Akrofoumhene required to send to the god carrying ceremony?

A. In ancient times he took a sheep, some eggs, an amount of gold worth "ntamii (N∅32), a piece of white calico and some gin.

Over there, the chiefs of Fomena, Dompoase, Ayaase, Akorokerri all hold specific ranks. The Edubiase chief is the linguist.

Q. Is there any festival whose celebration is limited only to the town?

A. No. The whole Adansi state celebrate the same festival.

Q. What does Afahye stand for?

A. You know that after Jesus Christ, Christmas have always been making sacrifices to God. Similarly amongst us, it has always been the custom to offer food anddrinks to the black stools left us by our ancestors in their memory. Festivals always last from one Thursday to the next.

Q. Why are the celebration begun on Thursday?

A. This is because "Odwira" (Festivals in which the help of the ancestors are sought to rid the land of evil) are observed in times of funerals in remembrance of all our ancestors. On these occasions all living elders put on black cloth and generally get drunk. The next day, a sheep is slaughtered and offered to the ancestors.

Q. Before feeding the ancestors, are the Chiefs permitted to eat?

A. No. On "Awukudao" (literally festive Wednesdays) we always had to offer drink to the spirits first before eating. Thus at festivals, the chiefs do not take food till evening.

Q. What weapons were used in wars before the arrival of the Whiteman?

A. In ancient times, they used "Okyem". The battle was fought between only the two opposing chiefs with the warriors merely giving moral support. It was later that the palace servants decided that it was not proper for their chief to fight while they looked on idle so they want to buy guns from the Coast and from thence used them in fighting.

Q. When there was a war on, what happened to those who had no guns?

A. Any one who had no gun was called "Osansani". He carried the supplies and stores of the warriors.

Q. Where was the ammunition obtained from in pre white days?

A. They picked fruits of the raffia palm. These were dried, fried and mashed. Mixed with "Kagya" it became gunpowder.

Q. What was the type of guns used then?

A. Tontia.

Q. Where did the smiths obtain the iron used in making the guns?

A. They melted "atwetweboo" (impure ore) and extracted the metal.

Q. Which people were responsible for looking after the women and children left behind during the wars?

A. The women and children were first hidden in secret places where they would not be found by the enemy. The women "twe mobeme", sung mournful, sing songs calling on the spirits to help us achieve victory. The "mobome" was performed this way. All the women went about naked except for a piece of cloth covering their private parts. They then went naked from one end of the town to the other, waving these strips of cloth above their heads, and calling on the ancestors to help their husbands to return safe and sound.

Q. What were the preliminaries before the start of hostilities by any two opposing starts?

A. Messengers were sent to inform each other.

Q. Could a chief go to another who wanted to fight him and beg for the war to be averted?

A. To beg was a sign of defeat. Before this became necessary the Akwansrafohene, Chief scout would have made the necessary arrangements.

Q. Did the scouts from opposing camps, fight when they met?

A. No. They exchanged false news with the hope of finding out about each others strength.

Q. What were the sources of the Chief's revenue?

A. In early days, the people dug up gold.

Q. What were the necessary formalities that had to be performed by a young man wishing to go and did up gold and what fraction was he required to send to the Chief.

A. The gold was divided into three parts - two were given to the Chief. In those days a young man usually went with his father to the coast to buy salt. After selling it the father would give his son about 15 pesewas to seek his fortune with it. Things were then very cheap. Even as late as 1924 a bottle of schnapps cost only 15 pesewas.

Q. What were the other sources of the chief's revenue?

A. Oath defaulters were fined. The money obtained was divided amongst the chief and his elders. Then a number of all snails collected in my land also had to be sent to the chief.

Q. Where did the old trade route pass?

A. The Denkyira route passed through to Sefwi and Aowin areas from where it continued to the Dagarti and Mossi lands up north where slaves were bought.

Q. Were these slaves displayed in the markets like inanimate goods?

A. They were kept in enclosures. The one most famous for slavery was Samory. Some of these slaves could also merely be taken.

Q. Were slaves the only things bought from the north?

A. They also bought blankets like "Kyekye" and "Borodekena" (Mats).

Q. Were these things woven in the north?

A. Yes.

Q. Did our people know how to weave cloths in the olden days?

A. They could weave "Kyenkyen". (Cloth made by beating the bark of a particular tree to threads and then using the thread for weaving).

Q. What were the precious beads in ancient times?

A. Some of these were Bodom, Bota and Gyanee.

Q. Where were these beads obtained from.

A. They were obtained from the north. These beads always appeared from the ground.

Q. How were the beads able to reproduce?

A. A new clay pot was first made and the bead was put in it with an egg. The pot was covered and the outside smeared with white clay and kept in a place where nobody was likely to touch it. After a nine month period, the bead would have reproduced.

Q. What was that bead used for?

A. Anyone who possessed one was a very important person because precious beads were more respected than money. Nowadays beads are important only to the Fantes, Nzimas, Akwapims, Akims and Krobos. Among the Asantes money is now more important.

Q. What was the form of currency used before the white man came?

A. We used the cowries obtained from the north. "Nabuo" (kind of brass metal) was first used before cowries and later on gold dust.

Q. Did the old trade route pass through these parts?

A. The main route from Gyaman through Kumasi to the Coast passed through Fomena. It was the Denkyira to coast route which passed through this town. It passed through Jukwa before reaching Cape Coast.

Q. If a trader got to a town late at night what did he do?

A. From Cape Coast one took as long as a month and a half to reach Gyaman. He woke up early at say six a.m. and ate from food bought on the street around noon. At night he found somebody to put him up. The host would give him a pot with which he cooked his own food usually bought from the street. It was up to the trader to find his own fire place especially when the host happened to be a wicked man, such a host would most likely provide one with the worst and oldest pestle in his house.

Q. Was it obligatory to pay the host anything in the morning?

A. No. However he would give some of the salt or tobacco he carried if he had found the host agreeable.

Q. If one of the traders died during the night what did his fellow travellers do?

A. All the other traders come together to bury him.

Q. What happened to his goods?

A. The goods were sent to be sold and the money was handed over to his family.

Q. When a lone trader died in a place, what happened to his corpse and his goods?

A. The chief caused his corpse to be buried and kept his goods. If eventually his town was located, then the goods were sent to his family.

Q. What was used to carry dead bodies from the forest to the town for burial?

A. The thing which was used to carry the corpse was called "Bonkena". Others simply tied with ends of a cloth to their waists and between them carried the corpse to town for burial.

Q. Could a similar version of the thing used in carrying corpses also be made to serve for relaxation in those days?

A. Yes although for this purpose, they were called "ahomankaa".

Q. For ordinary relaxation, this device was called "ahomkaa". What name was given to it when used to carry corpses?

A. If the corpse was to be buried, it was put in a sort of coffin made from the bark of the "Odwuma" tree.

Q. What did they call "damirifa"?

A. It was when one was in a grave situation that his friends and relatives went to wish him "daminfa".

Q. How were royals buried in this place?

A. A human being was always sacrificed to go with him. One of the servants was first put in the grave and the coffin was placed on him. The grave was then smoothened with red clay like a sleeping room. Then cloth and blankets were woven and property like gold and silver were put in it and tied to the wrist of the dead man.

Q. When a royal died, what were some of the appelations given during the singing of mourning songs especially those relating to the Asona clan?

A. If in those days a chief was victorious in a war, this would be used to sing his praises. Any other spectacular achievement of of his could also be used for the same purpose.

Q. Who were some of those chiefs who acquired any such appelations?

A. Nana Atta Amofa. During his time, he could pull out completely the ears of a child who was found to be extremely insolent. He could also cause an iron to be heated to red heat and used to make holes in the ears of such unruly children. On the other hand if one went to him and frankly told him of his poverty, he could give him money to buy something to eat.

Q. Which clan calls its members "Ahwencenana"?

A. The Ekoona clan.

Q. Do the descendants of Dokua also wear beads?

A. Yes, those people coveted very much the bead called Bodom. They even tied some of these to their stools.

Q. During the time of Nana Ofori Atta, there was meeting of chiefs at Kumasi at which he turned up with beads tied to his wrists and ankles. What was the meaning of that?

A. In early days, the chief coveted beads very much.

Q. Were there ever any highway men on the routes?

A. No. One keep his goods in his own home without any molestation from any quarter. In the morning, he would just headload it to the markets.

Q. Did the traders travel in groups or on their own?

A. Each went on his own. However, he met and passed other traders. Sometimes they travelled in groups. The shoes worn was made from "Kyenkyen" (type of tree bark) and called "Mo ne nkyene" (literally, Thanks to salt).

Q. Did you never hear of any highwayman?

A. There was one called Kwame Abe from Manso who killed traders and took their wares. If he caught a young woman, and he did not kill her, he kept her with him for two or three years in the bus.

Q. Who in the whole state was created captain on account of his money?

A. In ancient times, it was Nana Afoakwa whose name was ever associated with gold in this town.

Then there was Nana Akore who came from Dompoase and was made a Safohene.

Q. After being made Safohene did it mean then that he had become as powerful as a chief?

A. No. He was only a chief of money. But he had power to do everything including even making a horn for himself.

Q. How was it blown?

A. It was blown thus "Akoko bekyena akoroma mfa no, Kwaku Akore, Kurotwumhene akoko bekyen a akoroma mfa no." (Literally the hawk does not kill the chick which is hatched to live).

Q. Was he given a palanquin also?

A. He was given a Saku which was used in carrying him.

Q. Who was called Anteban?

A. He was a very rich man because he had people who dug up the gold for him. There was a child from Kwabere who no matter how much he ate never become satisfied. When Anteban heard of this he requested to buy the boy. For this transaction, he paid sixty "peredwans". (N¢960).

The Asantehene then sent his special scales called Kotoko which was very big and thus took more than the actual weight. Thus whenever it was said that "Yede Kotoko rebewe waburoo" literally we are bringing Kotoko to eat your corn, it meant all the gold in one's family was to be exhausted.

When the Kotoko was taken to Anteban, all his gold could not this way make up the sixty "mperedwan". He then produced some more which was weighed till the scales broke. Thus the Asakyire people made the proverb.

P A N E L

1. Nana Okai Ababio - Chief
2. Nana Yaa Dufie - Benahohemaa
3. Amponsa Anyaa (Akwansrafohene)
4. Pobi Asomaning (Twafohene)
5. Kwabena Kwaa (Adontehene)
6. Okyeame Adama
7. Akyeamehene Apeakorang
8. Kwasi Okae (Dabehene)
9. Kwaku Adjei (State Secretary)

AKROKERRI

Libation

Nana Padoa Akrope Nsantuapa, drink

Atta Agyeman here is your drink

Kwadwo Kese Kwansroe,

Nana Sekyere here is drink

Today is your day, Tuesday
And on this day our children from the
University have come to learn of our traditions.
They did not come empty handed but have provided this drink.
We wish for prosperity for Akrokerri

Long life to the queen

Long life to the elders, linguists

and the youngmen of the town

We pray you to be with us, and

help these children to bring their work to a successful end,

so that future generation may learn some useful things
for our history.

Protect us from all kinds of evil,

Prosperity and long life to all here assembled.

Well spoken.

Refrain

AKOROKYERE (AKOKERRI)

Q. How did the town earn the name Akrokerri?

A. During the rule of our chief Asare Nyansa if one came across somebody's property one could keep it if one wanted. Chief Asare found this to be a bad practice and determined to do something about it to prevent people from keeping others property. He instituted the use of Nnabuo, iron melted from stones which were normally used to buy things, It was Nana Asare Nyansa, the great teacher who taught his people how to do many things hence people began to refer to his town as Akyerekyere, the place of teaching. That is how this town came to be called Akokerri, it is Akyerekyere.

Q. Had there been a chief before Asare Nyansa came on the stool?

A. Yes.

Q. It appears then that the town earned its name under Nana Asare. What then was it formerly called?

A. Before Nana Asare our people never settled at one place for long. They stayed at different places.

Q. What are some of these places?

A. The first place our people stayed was called Kwankyeabo.

Q. What was the next town after Kwankyeabo.

A. Efoaase.

Q. Where was Kwankyeabo located?

A. It was located in the north.

Q. And where was Efoaase?

A. Efoaase was at Dampayaw or Dampayawso.

Q. From Efoaase where did you next settle?

A. It was called Oboonyameso.

Q. When you moved from Oboonyameso where did your ancestors next stay?

A. Adaboye which was at the confluence of Offin and Odae.

Q. From where did you immigrate to this place?

A. From Adaboye we settled at a place called Onyina-ataa-ase from where we moved to Old Akrokeri and finally to our present site Akrokerri.

Q. Where did Nana Asare Nyansa rule over your people?
Was it Akrokerri or Kwankyeabo?

A. No it was a different chief who led our people from Kwankyeabo. Nana Asare Nyansa came later on; he was even preceded by Nana Asare Kyeji.

Q. What chief then led your people from Kwankyeabo?

A. He was called Okae Boade.

Q. What caused your people to leave Kwankyeabo?

A. Our ancestors found the site unsuitable. Our people came from a place in Egypt called Ethiopia from where they migrated to another place called Kundu. It was from Kundu that they moved to Kwankyeabo.

Q. Why did they leave Egypt?

A. Ethiopia was located very near Egypt some of whose kings hated our people. One of these kings conquered all the surrounding area. When this happened there were disputes among our elders which led to divisions in our peoples. Half of us therefore emigrated and trekked down south and finally arrived here.

Q. 'Adanse is the beginning of the nation'. Can you explain this? Before Akrokerri came into being had not (Odomankoma) the creator created the land?

A. We were told that an ancestors only found the creator here.

Q: Then it means that Nananom found people already settled here.

A. Yes. There were people already here but our people did not know there were any people living in the hills. When they saw them, they, our people, thought those peple were the descendants of Odomankoma. Since Odomankoma created the earth and the skies it would be absurd to say we were here before Odomankoma.

Q: It is said that when "Odomankoma created the world he created Adansi-Akorokyere" (Odomankoma boo adee oboo Adanse Akorokyere). This means that when Odomankoma created the world he created Adansi first. If you say then that your ancestors found people already here how can this saying be supported?

A: No. Our people found nobody staying here.

Q: From what you have said your elder found people here who were supposed to be the descendants of Odomankoma.

A: No. They found nobody here. When people say Odomankoma created Adansi after the world it means that we found nobody here before us. It was our people who first settled here and inter-married and multiplied in number. At first we were marrying into our own people.

Q: It is asserted that it was Denkyira, Assin and the other peoples who were staying here first. I would like to know if it is true that you found them here first or they found you here?

A: All of them came after us, including even the Asante.

Q: Would you agree that all these people came here from somewhere else and that the rest later moved away leaving the Adansis behind?

A: Yes. All of them came after us and later on those who wanted left to other places.

Q: When the elders of Asakyire emigrated from Egypt and Kankyenbo how did they come?

A: The Asakyire clan emigrated together with their wives and children and travelled south. When the Asankyire emigrated, they were led by Okae Boade whose wife was called Assiben Dwabenewaa. Their direct descendants are the Asankyiris.

Q: What is the origin and meaning of Asakyire.

A: What we know now is that the Vulture (kokosakyi) is the emblem of the clan. Why the vulture stands for Asakyire; the origin and reason are not known to us.

Q: We have heard that all the Akan tribes or all the five nations which constituted it were formerly staying in Adansi. What led to their dispersion?

A: All the chiefs who settled here after the Akrokerihene refused to concede to him his superiority. This brought about many petty wars and these subsequently led to their leaving Adansi.

Q: Can you show us where all the tribes were staying before they left?

A: Yes. The people of Akyem were at Kokobiate, Denkyira was at Bankeseeso, Assin was at the Borofoyeduru area.

Q: Who is this Odomankoma who it is said created Adansi?

A: Akrokeri?

Q: It is asserted by some to have been God himself but actually he was some great man like christ, who created things as he went along. After Akrokeri he continued onto Adankranya.

Q: Who was the first really great chief of your people?

A: Nana Okae Boade.

Q: It is also said that after all of Adansiman had settled down here they had a great chief called Awurade Basa. Who was he and what was he like?

A: Awurade Basa was the son of Asare Mintim one of the Akrokyerehone. In the past when someone had a son who was very industrious or hardworking he (the father) could leave everything in his care or bequeath to him all his property.

Awurade Basa was such a person who inherited from his father.

Q: Who gave his property to him or got his?

A:

Q: Can you remember the names of all the chiefs who have been on the stool of Akorokyere?

A: We can recollect most of them and their periods of reign but not all of them.

1. Nana Okae Boade
2. " Asare Adekyere
3. " Asare Nyansa
4. " " Bediako
5. " " Butuo
6. " " Kumanin
7. " " Anpam

Q: How did the sixth one get the title Kumanin.

A: He earned this title through his bold deeds. The rest are as follows:-

8. Nana Asare Suming
9. " " Mintum
10. " " Otibreku
11. Obeng Adu Asare
12. Nana Asirifi Dankwa Amoa
13. " Abrefi Kwatia
14. " Otibo Aduamire
15. " Aforo Bantwea
16. " Sintim Kwawerefi
17. " Gyening
18. " Ponko Kokoo
19. " Ponko Bire
20. " Obeng Adabo
21. " Dwapanyin Afari
22. " Oberefo Kwamoa
23. " Antwi Sampa Panyin
24. " Nuama Bomofoo
25. " " Tuni
26. " " Akoromfo
27. " Sintim Aboagye
28. " Benfo Nyame
29.
30. " Twumasi Ankrah
31. " Twum Ampofo Okyemfo
32. " Oware Kofi
33. " Owia Kofi
34. " Oboo Ankoma
35. " Antwi Kyei
36. " Ntim Kyei
37. " Owusu Gyakabo
38. " Abu
39. " Yaw Appiah
40. " Kwabena Duku
" Antwi Sampa Kumah
41: " Kwasi Beng
42. " Kwabena Anim
43. " Gyenin
44. " Yaw Anokwa
45. " Kwame Abu II
46. " Kwame Abu III
47. " Kwame Abu IV
48. " Owia Akora
49. " Owusu Sampa III.

Q: How did Nana Twum Ampofo earn the title Okyempo?

A: In his period gold mining was very popular and if one managed to obtain some gold dust and sent it to him he would reward one with a large nugget. It was his kindness which earned him this appelEation Okyempo.

Q: And how did Owusu Gyakabo come by his title?

A: He was the son of the Asantehene and also a member of the royal family of Akrokeri.

Q: Was Dwapenyin the title of Nana Dwapanyin Afari?

A: No. Dwapanyin Afari was his real name, he was a goldsmith before his enstoolment.

Q: How did Kum Amoa earn his title?

A: The name is not Kum Amoah but Kum-Ammua, meaning he could sentence somebody to death or have someone excecuted without being questioned.

Q: Which of the above-mentioned chiefs participated in a great war and earned a title or reputation for valour?

A: Nana Abu went to both the Karikari and Gyaman wars.

Q: Which of them took part in the Hwa Sar, (the Anlo war)?

A: It was this same Nana Abu. He took part in all the campaign from the Osei Bonsu war to the Bekwai war.

Q: Which chief went to the Yaa Asantewaa war?

A: Nana Yaw Appiah.

Q: How did the seat of power shift from Adansi to Kumasi?

A: The seat of power was formerly at Akrokyere but we lost it to Denkyira through war. In those days power or sword always shifted into the victors' hands.

Q: What is the origin of the state sword of Adansi. The Afenakwa?

A: The Akrokeyrehene Asare Adekye who befriended the monster Sasa-
brought it into the state.
bonsam / It was Sasabonsam who then made him a gift of the sword.

Q: How then did this power move to Kumasi?

A: This power shifted to Asante after the first Asante Denkyira War. The Asante under Osei Tutu were victorious after Twenebоa Kodua had sacrificed his life to ensure victory.

Q: How many victories did Akrokyere enjoy after Sasabonsam had given the sword of power to Akrokeyehene?

A: Akrokeyiere was able to defeat Denkyira about three times before they were overcome by Denkyira.

Q: Where is the sword now?

A: At Fomena. It was Akora Foripa who gave it to his son Bonsra. This was when our elders were returning from Kumasi where they had gone to swear the oath of allegiance (Son kahyire) to the Asantehene. He gave it to Bonsra because he Akora Foripa was infirm and weak and he died not long after this. Since Bonsra was then chief of Fomena he took it with him to Fomena.

Q: What is the origin of Bonna?

A: Bonna came after Nana Boadə I who achieved a great deal for Adansiman. He always went by his word and always completed what he had set out to do. Before his death he ordered that he should be buried in a hole and that he would resurrect after seven years to help build the Adansi nation. Therefore when he died he was buried in a hole in a rock. Libation was then poured annually on his tomb which in Twi was 'Boade Da' (Boade's grave.) This was corrupted to Bonna over the years. This was how Bonna came to be a shrine of the Akrokeyerehene.

Q: Who was the first fetish priest to serve Bonna.

A: He was Adu Kwaku.

Q: What is the origin and meaning of Bonsam?

A: It is the spokesman or priest of Bonna. It was Bonna who gave the name Bonsam to him.

Q: Is it true then that Bonsam and Bonna are two different fetishes located at different places?

A: Yes. Bonsam was able to obtain its own town Patakoro thanks to its priest Adu Kwaku who lived in a hut (Apata) with his wife where the town is now situated.

Q: How are these fetishes Bonsam and Bonna worshipped?

A: Bonna is not worshipped as a fetish but Bonsam is.

On the day of worship the linguist of Bonnahene informs everybody that the fetish is now ready to greet the elders. When all of them had been greeted the linguist inquires about the purpose of their visit. The elders would then reply that another year has passed and therefore they were coming to offer the spirits something to eat. The Bonahene and the priest of Bonsam would then prepare a meal of mashed yam. The food is then taken to the shrine. The priest would then take spoonfuls of the food and put them in a clay bowl which he would place on the shrine. After this he would take a spoonful and offer prayers first for himself and the elders present, secondly for Akrokerihene and his elders and Adansiman. Thirdly he would offer prayers for Nana Asantehene and Asanteman. After the prayers the Komfohene (Bonsam priest) and the Bonnahene embrace and welcome each other and together they go into the shrine.

Q: Is there any particular day on which the whole of Adansiman may pay homage to Bonsam?

A: Yes.

Q: What role is played by the different chiefs on the day Bonsam is given an outing?

A: On such a day the Edubiasehene who is the fetishe's linguist addresses the whole of Adansiman with his staff in his hands.

Q: When will the next outing occur after this year's outing?

A: The next one may come in ten or even twenty years. This period varies and the occasion demands a heavy expenditure sometime, ranging from hundred pounds or five hundred pounds.

Q: What is the reason for such an occasion?

A: When there is a big crisis in the state and he has to be informed then the ceremony has to be performed

Q: What clan should the Bonnahene belong to?

A: Succession to the Bonnahene usually is patrilineal.

Q: How did this come about?

A: This came about because in the begining the Bonna fetish wanted a priest whose complexion was light. This was hard to obtain therefore the elders approached the Asantehene for such a person. The Asantehene provided them with an albino who became Bonnahene, when this priest died the only light-skinned person available was his son who then because Bonnahene.

Q: What victory is attributed to the help of Kwaku Bonsam Kuntumpaa?

A: The battle between Adansi and Bekwai. At one stage of the battle when it appeared Adansiman would lose it for they were running out of ammunition, they saw 'an Abrebee in the branches of a tree which seemed to be covering up something. When it was approached they realised it was sitting on a keg of gun powder. The Akrokyerehene therefore took the powder and shared it among his troops. As soon they fired on the Bekwai soldiers they began to run helter skelter. Some of this gun powder was even preserved until very recently.

Q: What is taboo to Bonna?

A: Beef.

Q: How did beef came to be taboo to the fetish?

A: To test wether Bonna was really powerful a cow was locked up in a room by the Asantehene and Bonna was asked to say what was in the room. Bonna was able to do it easily but afterwards he swore that since noting but a cow was used to test him, he would never eat beef again. However anybody could eat beef until he was installed the Bonnahene when beef is taboo. And all stool occupants in Adansi are forbidden to eat beef.

Q: It is said that Kusa, Boberease, Odumasi, and Akrokeri are members of the Asakyire clan. What is the time connection between these towns?

A: It is not true as asserted by some people that Akrokeri and Odumasi are twins and Boberase is their Tawia or the one who comes after them, and that Kusa too is the next in time (Nyankomago). The truth is that they are from the same clan.

Q: It is said that not until the Asakyire have celebrated the festival of twins no festival may be held in the Adansi state. How did this come about?

A: This tradition came about because once upon a time the people of Odumasi could not get anybody to instal as chief. They learnt that there were two twins living in the Akrokeri palace therefore there asked the Akrokyrehene to allow the twins to come to Odumasi and be installed chiefs. The Akrokyerehene however only allowed the elder twin to go to Odumasi. This is why at the end of every year the twin have to come from Odumasi and be re-joined with the other twin at Akrokyere for the festival of twins (Abbamsoto), When the elder twin dies and he is succeeded by the other, the new chief has to follow the same procedure. This custom should always be observed before stools are out-doored in Adansiman. This is done a fortnight before the yam festival.

Q: Why did Adansi go to war with Bekwai?

A: A chief of Odumasi, Appiah Ababio made a bet with Bekwai. When he lost / he was told him to surrender his stool to Bekwai. He refused to do so since it would have meant surrendering his lands and sovereignty also. It was his refusal which brought about the war and naturally the Akrokyere hene and the other Adansi chiefs went to his aid.

Q: Who now owns the lands which formerly belonged to the Odumasihene.?

A: It is now under Bekwaihene.

Q: From your accounts it was in this war that Bonsam came to your aid with more gunpowder, with which you were able to rout the forces of Bekwai. How then did Bekwai come into the possession of these lands?

A: After being routed the people of Bekwai sent a message to Asante-hene saying: The Adansis had sworn that if they were able to obtain more arms they would attack Asante and confiscate the golden stool. The Asantehene therefore sent a message to the Adansi asking them to send a delegation to Kumasi and settle the matter. We refused to go for fear of being beheaded. The Asantehene therefore said that our refusal to come showed that there was some truth in the allegation of the Bekwai people. We of Adansi knew we could not stand the might of the Asante army therefore we chose to flee our lands.

Q: When the Adansis fled where did they go and stay?

A: They crossed the Pra and settled on the other side of it to the south.

Q: In which town did the people of Akrokyere settle?

A: We stayed in a town called Amoafo in Denkyira.

Q: Did you choose to settle down in Amoafo for any particular reason?

A: Yes. The people of Amoafo also belonged to the Asakyire clan.

Q: Has Akokyere its own oath in addition to the main Adanse oath?

A: In the early days we used to have our own oath, "Atoase". We got thisrfrom our bitter defeat by the Denkyira in the war with them.

Q: What is done to a person who violates this oath?

A: In those days violation of this oath meant death.

Q: Has there ever been mining in Akrokyere?

A. Yes.

Q: Could any ordinary person undertake mining on his own?

A: Yes.

Q: What was the chief of the town's source of revenue?

A: When a person mined a quantity of gold dust he was expected to present it to the chief for him to take his share first.

Q: Have you ever dealt in the cola trade?

A: No.

Q: What routes did people use when they had to travel either the North or to the Coast? Where were these routes before the Europeans built their roads?

A: One would have to go by Kusa or Ayaase.

Q: Where were the trading centres located on the Coast?

A: Odwaa (Cape Coast)

Q: How long did it take a healthy person to travel from Akrokyere to Cape Coast?

A: Two days.

Q: Where were the genuine beads obtained from in the olden days?

A: From the North.

Q: Can you mention some of the names given to the various types of beads.

A: They were Bodom, Gyanee, Nenkyerema, Kusa.

Q: Which of them is the type which could multiply by itself?

A: Bodom.

Q: How could it multiply?

A: They were put inside a pot and covered. After some time they would be found to have multiplied. If a single one was put inside

Q: How was a bead first obtained?

A: It was mined from the ground, for instance Bodom.

Q: How could one tell if a portion of earth contained beads?

A: There was no system for finding it out. One usually came across them accidentally.

Q: Were there any other methods of obtaining beads?

A: Sometimes the rain may wash away surface of the earth and expose them.

Q: When night overtook a traveller what would he do? Where would he sleep?

A: A traveller could approach anybody and explain his position and he would be given accommodation for the night.

Q: Was the traveller expected to pay for the accommodation?

A: No but the traveller may make a gift to his host out of his goods. If hewas coming from the coast he could make a gift of salt tobacco or fish.

Q: If a traveller from Adansi was passing through the territory of Denkyira was he expected to pay any tolls or custom duties.

A: No; but if he were to come across some people who are cleaning a road he was expected to put down his load and help them. Afterwards he may continue on his way.

Q: If a traveller came across a big river like Pra how did he manage to get across it?

A: Normally the chief who own the land through which the river passes would appoint somebody to act as ferryman. The ferryman was always around to take any traveller across for a small amount of money. The money formed part the chiefs revenue.

Q: when a traveller died whilst travelling what happened to his belonging and how werehis people notified?

A: If he was accompanied by somebody else or others his things are taken care of by his companions who would return them to his hometown. On the other hand his host went and informed the chief of the town in which he died together with the deceased's property.

Q: When someone died away from home how was his body conveyed home?

A. A stretcher was constructed with two poles and ropes and the corpse put onto it. It normally required four people to carry it.

Q: How were marriages arranged in the olden days ?

A: For instance if I knew that a person's character was good I could offer my daughter's hand to him in marriage.

Q: If for instance you gave me your daughter's hand in marriage what should I do before I can call the woman my wife?

A: You should offer thanks to me.

Q: How does a person offer his thanks?

A: This could be in the form of a quantity of Palm wine and another quantity of gold dust worth about 10/-

Q: Did the wife do anything in return.

A: Yes. When coming to my house first she cooked and brought with her a large meal, including a cock and eggs. In those days a cock coste only about two shillings.

Q: What happens to the things she brought with her?

A: I would slaughter the chicken and have a meal prepared from it, some of this I send to my father since he would pay my dowry, the rest would be shared with my friends.

Q: What kinds of food are usually prepared on this occasion? Could you mention some of them?

A: Plantain (Apem), Yam (Bayere), Eggs (Nkosua) garden eggs (Nyaadoa), etc.

Q: What weapons were used in war before whiteman introduced the gun?

A: we used clubs and knives.

Q: How were knives obtained before the whiteman came?

A: There were blacksmiths who could make these knives.

Q: From where did they obtain the metal?

A: The mineral ore was mined from the ground and melted down to obtain the metal.

Q: Do you know any place where the ore is still being mined and melted?

A: The site is behind the town of Odumasi.

Q: In the olden days when one had an able son who had no gun what did he do when war broke out?

A. Some are given the task of carrying loads of food and ammunition; others were given knives or cutlasses for fighting and cutting paths.

Q: How are the warriors fed during a campaign ?

A: There were always people cooking behind the battlefront and when a fighter needed food he could retreat to these people and fill his satchel with food and then return to fight.

Q: What happened to prisoners captured in battle?

A; If one captured a prisoner whom one wanted to spare either because of his or her beauty or for some other reason one was expected to hand he prisoner over to the chief. On the other hand one should kill the prisoner if one found no use for him.

Q: And if one doesn't want to hand the prisoner to one's chief what happens?

A: This was not done.

Q: Did a chief normally give the captor any of the prisoners for his own use?

A: Rarely. The chief may even be a sub-chief in which case he has to give the prisoners to a higher chief namely the Paramount chief. He could however make another gift to the captor.

Q: Did the chief construct barriers at the outskirts of their towns?

A: Yes.

Q: Which of the Adansi towns, had barriers and why were they constructed?

A: There was a barrier at Kusa; the purpose of the barrier was to arrest criminals and fugities who were trying to escape justice.

Q: Did a traveller have to pay a toll before he was allowed to cross a barrier?

A: No, but a trader could make a gift to the guards.

Q: When an Asakyiri chief dies (travelled to his village or farm) what is usually done.

A: The only thing done is by the women who weep and sing praises to him. But a fitting burial is given. A chiefs funeral is an affair of the state and not the family.

Elders Present:

1. Nana Owusu Sampa III, Akrokerrihene.
2. Nana Kuti Ababio, KrontiheneII
3. Nana Akwamuhene Kofi Acheampong II
4. Nana Kwadwo Amponsem, Nifahene
5. Nana Kwadwo Hemeng Amere, Akyeamehene.
6. Ohene Nana Kwasi Nkomua.
7. T.K. Mensah
8. Oheneba Biemsohene Kofi Atopra
9. Ahenkwaapanin Opong
10. Panyin Nuama
11. Ohennana Kwabena Abu
12. Oheneba Kofi Dobeng
13. Nana Yaw Kyere - Sanahene of Akrokerrihene
14. Gyasehene Safohene Kofi Anim.
15. Nana Hemaa (Queenmother) Ntiwaa.

BODWESANGO

Libation.

Mother Earth here is drink,
All ye spirits of the Agona clan yours,
This is how things have always been done.
These educated men are here today from
Accra to record the traditions of Bodwesango,
They have provided bottle of gin,
For Obrempong Nana Kyere and his
Elders to pour libation with,
I, Twum Barimah now stand for the elders to
offer you some of the drink,
Oh, ye spirits, here is some drink,
Give is guidance to tell truthfully
Whatever we shall be asked,
So that our name will travel afar,
Make our women and children healthy,
Here is to our elders,
Let the people live long,
Let the town prosper.

Refrain: Well spoken.

Q. How did the town came to be called Bodwesango?

A. Those ancestors of us who first settled here all had long beards which always became wet any time they drank palmwine. Thus whenever any one wanted to come here, he would say he was going to the place where "the people had beards which were always wet". (Bodweseanwo). This has become corrupted to Bodwesando.

Q. Where did the ancestors come from to settle here?

A. They came from Mmradan in Denkyira.

Q. What was the name of their leader?

A. He was Gyakari Panin.

Q. What is the ruling clan in the town?

A. The Agona clan.

Q. How did Agona become the ruling clan?

A. God planned everything at creation. Thus which ever clan made a black stool, the same became the ruling clan.

Q. What is the emblem of the Agona clan?

A. "Awidie".

Q. Has there ever been any change in the ruling clan?

A. No. The ruling clan has always been Agona.

Q. What are the names of all the chiefs who have ever been enstooled here?

A. 1. Nana Owuwu Koko.
2. " Gyakari Kuma

3. Nana Asimeng Panin.
4. Nana Ahenkora
5. Nana Minta
6. " Kwaku Donko (who founded the town)
7. " Kese
8. " Owusu Gyakari
9. " Gyamadua
10. " Asimeng
11. " Kwakye Amantu
12. " Ahenkora.
13. " Kyere Ababio.

Q. Which of these chiefs died on the stool?

A. Those I saw were Nana Asimen Panin
2. Nana Asimeng Kuma
3. Nana Kese
4. Nana Kwaku Donko.

Q. Who were those destolled?

A. 1. Nana Minta
2. Nana Kwakye Amantu
3. Nana Gyamadua

Q. Why are chiefs frequently destooled these days.

A. It is money matter.

Q. Why were chiefs able to hold power till their death. in early days?

A. In those days every chief was always on good terms with his elders and young men, Nowadays however the chiefs are often disrespectful of their elders. This causes much friction between the chief and his people and so the least mistake of the chief is booked down and after a number of serious mistakes, the chief is confronted and when unable to give satisfactory answer he is immediately destooled.

Q. What were some of the grounds for destoolment?

A. A chief should not always disagree with his elders. He should not interest himself in wives of his people. He should not sleep with his wife when he is in her period. On such grounds a chief could easily be destooled.

For instance Nana Gyamadua was destooled for the simple reason that he used water from a pail used by a woman who had menstruated to wash himself.

Q. Was it true that when the elders wanted to destool a chief, they surrounded his palace and as soon as he came out pounced on him, removed his sandals and manhandled him without engaging in any long drown dispute with him?

A. Before the whiteman's administration, the elders used their power in such matters. Nowadays however, the matter always has to be settled at court.

Q. If it was not young men who enstooled chiefs why were the Asafo companies able to destool them?

A. The young men in the Asafo companies could only go into the palace to destool a chief only with the express permission of the elders. If the chief had committed no offence and the young men "invaded" the palace they would come to meet all the alders assembled there and would then be unable to do anything to the chief.

Q. Did the people settle at some other places before finally coming to settle here?

A. They first settled around Busummru and were joined by the Clans people of Bosomtwi. These new comers were more powerful than our people and did many things which were taboo to our god, Bosummru. Thus we moved to settle at Nkateem which is now called Bodwesango.

Q. Did all your people all come together or the people came later after the chief?

A. There were many of them with the chief.

Q. What other clans are here beside Agona?

A. The only important clan here is Agona.

Q. Who are the elders who help the chief to rule the town?

A. The Asona clan is Sumpi. The head of the Bretuo clan is the Ankobeahene. There is also a head for the Oyoko clan. The Kurontihene is also a member of the Asona clan.

Q. How can one locate out the Bodwesango chief at a durbar of Adansi chiefs or What is the rank of the Bodwesango chief im the Adansi state?

A. The chief waits for the Ayaasohene to get up first before he gets up to pay homage.

Q. Does Bodwesango belong to the Left, or Right wing in the Adanse state?

A. The chief of the town has no special rank. The town forms part of the Adonten group.

Q. What was the importance of the Adontehene in war?

A. The Adonten group formed the Vanguard. In earlier times the Bodwesango chief was Omanhene and served the Asantehene directly. It was only after the Yaa Asantewa war, that Captain Armitage made us serve the Fomena stool.

Q. What was the cause of the war between the Asantehene and the Adansehene?

A. The Asantehene sent his messengers to tell us to bring our queenmother to to marry which we refused. Again he would, at the least provocation tell us that "ode kotoko bewe yen aburoo" (literally he would send the porcupine to eat up our corn). In other words, he would come to collect all our gold.

Q. How did the chief obtain gold for their treasuries in those days?

A. The people dug up gold.

Q. Was the chief given some of the gold?

A. Yes. The chief was always given a share of any produce like rubber and snails of the land. The more powerful chiefs took away the gold of these chiefs they conquered.

Fines were imposed on any one who invoked an oath and was found guilty.

Q. Did the people farm for the chiefs?

A. No, but tolls were collected from the traders at the markets and given to them.

Q. Is there any special oath for this town?

A. Yes. It is "Enguoanine Benada". (literally water surface and Tuesday.)

Q. What were the origins of the oath?

A. The "water surface" part of the oath resulted from the deportation of our chief to the Volta Region by the English.

The "Tuesday" part resulted from our being attacked by the Asantes on a Tuesday.

Q. What is the message of the state drums?

A. There are two of these, "Mpebi" and "Nkrawiri". The "mpebi" message runs thus "Twa tiri koto" (meaning fight your way to your goal). This was responded to by the "Nkrawiri" with"meni meni" (literally Iam here. I am here).

Q. Why were the drums beaten to these tatoos?

A. Drums are not beaten to give out proverbs. This is done with horns.

Q. How are some of the horns blown?

A. "Owusu da wo ho so" (Owusu be on your guard.). Another is blown thus. "Torom kooAsuonsu" (literally the buffalo went to the river).

Q. What was the Owusu being referred to?

A. He was a chief.

Q. What are the types of linguist staves used here?

A. There is one with a carved "Sasabonsam" (devil) and another with a carved "awidie" (parrot) which is the symbol of the Bodwesango stool. The third has a carved "Akoben" (war horn)

Q. What can you tell us about Sasabonsam?

A. The sasabonsam was a half human, half beast being which could also fly. It hid by the farm paths and caught and ate humanbeings. When the chief heard of this, he sent people to go and kill it. It was some sort of evil god so the bullets all returned to hit the one who fired them so it was difficult to approach it. Later an old woman told us to use a menstruating woman's under cloth and someother things. On seeing us approaching with this armment it ran away leaving its hat behind. The hat now forms part of the stool regalia.

Q. Did you give any appelation to the chief who drove the "Sasabonsam" away for his daring?

A. This happened during the reign of Owusu Gyakari though no appelations were given him.

Q. What goods were taken to sell at the markets in the north?

A. Salt, tobacco and textiles. I even went as far as the mouth of River Komo.

Q. Which were some of the towns in which you put up for the night?

A. Ahohooso. Ofiaboe, Nyaadowamu, Asanwereso and Wam.

Q. How long did it take to reach the north from the coast?

A. Twenty five days.

Q. What were some of the goods that could be bought in the north?

A. "Kyekye" (local cloth), blankets and slaves.

Q. What were the names of some of these blankets?

A. Kasa, Bomo, Sankuhan and Nsaa.

Q. What was done to the slaves?

A. They were integrated into the owners families. He could also give some to his nephew to marry her himself.

Q Was it necessary to perform marriage rites when one married a slave. If so to whom?

A. Yes. It was performed to the husband's family.

Q. Why was it necessary to perform marriage rites?

A. So that everybody would know she was then married.

Q. Where could beads be sold or bought?

A, At Lome. Stones were also fashioned into beads in the Kwahu area.

Q. Which were some of the precious beads?

A. There were Bodom, Gyanee, Bota and Nenkyerema.

Q. Which of these was said to reproduce?

A. Bodom. It was believed to appear from the ground. If one wanted it to reproduce, he just put it into a pot. By the end of the year it would have reproduced say sixfold.

Q. Was it necessary to perform some rites before the beads would reproduce?

A. No.

Q. What made the beads so precious?

A. They were used by the women in adorning themselves on festive days like Akwaasidae and at durbars.

Q. Could beads be given as surety for a loan?

A. Yes.

Q. Which clanspeople are sometimes referred to as "Ahwenenana". (grandson of beads)?

A. The Asona clan.

Q. Where in the state can we find such a bead?

A. There are many fixed to the linguist staff at Fomena.

Q. Has there been any kola trade in the land before?

A. No.

Q. Which towns were important market centres?

A. Edubiase. Even slaves were to be found there.

Q. What handicraft was Edubiase famous for?

A. Earthenware pots. We took yams, meat, and snails to sell there.

Q. Was there any highwayman in the land?

A. Yes, Kwame Abe.

Q. Where did the old trade route pass?

A. It was the same as the present except for some minor diversions. The old one passed through Brofoyedru, Asumnya, Kase to reach Kumasi.

Q. Why was the Asafo company not sent to apprehend Kwame Abe?

A. He was always on the move and moreover he could dehumanise himself.

Q. Who killed him?

A. What I heard was that a woman went to stay with him in the bush. One day, she decided to shave his beard for him and cut off his head with the razor.

Q. Who was made "sikahene" (subchief or captain on account of riches) in Adanse?

A. Kwaku Akore who lived at Apagya. He was allowed by Kwabena Fori to make his own horn which were blown thus "Kwaku Akore e, Akoko bekye a akoroma nfa no oh" literally, Kwaku Akore, the hawk hawk does not take the chick destined to live. He rode in his own hammock.

Q. Why was he allowed to ride in a hammock?

A. This was on account of his money and also because of the fact

that he gave loans to the Adansihene.

Kwame Akowuah was always given power to try cases involving the invocation of oaths.

Q. Who was Akowuah?

A. He was the son of the Adansihene. His mother hailed from Kusa. He was very rich. During the East Africa War, when his father needed money he gave the latter N¢2000 which was given to the Asantehene.

Q. How did a trader find accommodation when he got into town at night?

A. He just asked for a room from any house and was promptly given the necessary help.

Q. If a stranger died in your house during a night stop, what did you do?

A. The linguist was told to inform the chief who would then permit the corpse to be buried.

Q. Who took over the deadman's goods?

A. If his town was known, then messengers were sent to take them to his relatives. If on the other hand no one knew where he came from, his goods were given to the chief. This originated the proverb " Boro do sie wo odikro" literally, the soil underneath the roots of the plantain belong to the chief.

Q. How were marriages effected in those days?

A. The boy's father went to see the girl's father with drink. Later on more drink was provided to the girl's family. Marriage rites were performed only for those who were able to own assets worth 8 cedis.

Q. What weapons were used in waging wars before the whiteman came?

A. We fought with canes.

Q. What was the meaning of "obi abo obifratam"?

A. It meant he had wounded the other with a matchet.

Q. Where were these matchets obtained from then?

A. They were made by local blacksmiths who melted and used "atwetweboo" (impure iron ore). These could also be used in lighting fire.

Q. Who became very famous as a blacksmith in the Adansi state?

A. Agyiri Kofi who lived at Kokobianto.

Q. Where did some of the gold smiths stay?

A. There was one called Nana Boateng who come from Kumasi to settle at Fomena.

Q. Were the gold ornaments made only for the chiefs or for anyone who could afford them?

A. There were some of them who provided the ornaments for the Chief but would nevertheless produce some for the ordinary man when asked.

Q. Were the ordinary people allowed to put on gold rings in those days?

A. No.

Q. Was it true that the Asantehene would come to collect gold from a Chief who was quite rich?

A. If a lesser chief was rich and became arrogant as a result then the Asantehene would seek to reduce him.

Q. In those days when the ordinary people were not allowed to put on the same cloths as the chiefs what did the young men do?

A. As soon as one noticed he had put on the same cloth as the Chief, he had to rush home to change it.

Q. What was done when a girl was discovered to have first menstruated?

A. 25 poswas were paid to queenmother to enable us ascertain whether the girl had indeed menstruated and perform the necessary puberty rites.

Q. Why were the puberty rites necessary?

A. So that everybody would know the girl was of age.

Q. If she became pregnant without puberty-rites being performed for her, what happened?

A. She had then committed "Kyiribra" (taboo against menstruation) A sheep was sacrificed to the Chief's stool, and some of the blood was smeared on the shaven heads of both man and woman. Plantain is mashed and with the guilty party leading, it is sprinkled throughout the town. They were then bathed in public for all to see.

Q. Were they also taken to the stream?

A. Yes. They were bathed in the Asubonten stream as a symbol of baptism. The girl was sent to live in the bush and was only allowed to come back after she had delivered.

Q. Did people struggle for mashed plantain as part of the puberty-rites?

A. Yes.

Q. Why was this necessary?

A. So that the girl will bear many children in future.

Q. What is the main deity in the town?

A. Busummru although there is no priest now.

Q. What rites were performed for the god at the end of each year?

A. A sheep was sacrificed to it. And if he had helped anyone achieve anything he had asked for then he also went to thank it.

Q. Where was Busummru brought from?

A. It is a stream.

Q. What help did it give to the town?

A. It could make a barren woman productive.

Q. What were its festive days?

A. Tuesdays

Q. To which river are people not allowed to go on those days?

A. The Asabiri stream. Women are not allowed to go there on Sundays because a menstruated woman is a taboo to the river god. If any such woman went there she had to provide a sheep to be sacrificed to cleanse the river.

Q. What are some of the things taken for the celebrations of Bonsam festivals at Patakro?

A. The priest sends us Bona water to cleanse the town. We give the messenger N¢4.80 to be taken to the high priest.

Q. When the whole state gathers at Patakro, what are the functions of the chief of Bodwesango?

A. In the olden days we did not belong to the Adansi state so we perform no extraordinary function at such celebrations.

S p e a k e r s

1.	Nana Kwadwo Kyere Ababio	-	Bodwesangohene
2.	Nana Yeboah		
3.	Nana Twum Barimah	-	Kurontihene.
4.	Kwabena Obeng	-	Akwamuhene
5.	Kwaku Boateng	-	Adontenhene
6.	Yaw Donkor	-	Akyeamehene
7.	Kwadwo Obeng		
8.	Kwadwo Kwaakye	-	Nsaniehene.

ODUMASI

Libation:- Lord God Almighty,
Mother Earth, here is drink,
These people have come here
to record our traditions etc.

Great Bona this is your drink,
Let the Asokyire nation prosper,
Let the Adanse State prosper.

Q: Why is the town called Odumasi?

A: The Odumase people have always been in the Adanse state since creation. There was an "Odum" tree in the street of our old township so our ancestors decided to call the settlement "Odum-ase" (literally Under the Odum")

Q: Does the fact that the people have never settled anywhere before mean that your people have always been here from time immemorial?

A: Our original settlement was at a place near Akrokerri. It was after the Bekwai War that our ancestors were forced to move from there to settle at a place called Gyaabunso. The settlement was also called Odumase, but the ancestor chief who led us to settle the place found a precious bead, "Gyanee" on the banks of the river so we named the place, "Gyaneebunso" (literally Gyanes-deep). Later when we realised the railway was not going to pass through there, we moved to this place.

Q: Why have you named this township "Aduaneyede" (literally "food is sweet") instead of Odumasi?

A: The explanation for that is that Odumasi was a very big settlement with 77 streets in the olden days. It was because of the Bekwai War that we moved from Odumasi. However, during the migration, one of the elders who was the first to reach this place decided to "tena eha yi ara na madidi efise aduane ye de nko nti me nuarom nyinaa awu agya me na merededi". (literally, to stay anywhere here to eat for food is sweet and so must eat inspite of the fact that all my brothers have died in the war). He thusstayed here while the greater part of our peiple continued on to Gyaabunso. Later when we came back Aduaneyede became a suburb and also the name of this township.

Q: What clan do you belong to?

A: The Asakyire clan.

A: Can you tell us the origins of the Asakyire clan?

A: The ruling houses of Akrokerri, Odumase, Boberase and Kusa all trace their ancestory from the same stock with Nana Kyeiwaa Ampem as our great (X times) grand mother Akrokerri and Odumase are twins. Our great (X times) ancestral mother gave birth to 30 children. The first was "Daanyansa" (literally everlasting wisdom). Second came "Adekyee" (Dawn) and third was Serwah. Serwah begat twin brothers "Akrokerri" and Odumase with Boberase as the next born. Last was Kusa. Each of these "children" was chief in his own township with Odumasi on the stool of the elder "twins".

Int. A: It is the bird "Opete" (vulture) which we call Asakyire. The clan originated spiritually from a rock and not of physical human stock.

Q: Why does the clan use the name of the vulture for itself?

A: The origins of Asakyire are that in the beginning, the creator created "Boo-adee-so" (place of creation). It was there that he gave us the name Asakyire, the place is near Bonaso.

Q: What things can be found at Bonaso to show that the Creator ever performed wonders there?

A: He wrote down the name of every day of the week on a stone there. These show that it was there that he performed his wonderful work.

Q: What other clans are there beside Asakyire in the town?

A: Ayoko, Bretuo, Ekuona, Asona, Agona.

Q: The Kuronti wing in each Adanse town is usually headed by the brother or relative of the chief. Why then is the Kuronti wing of this town under the Ayoko clan?

A: It is not always a relative who heads the Kuronti wing of each town but the Kuronti wing is always given to the person who renders much help in the founding of a settlement. In our case, there has been much intermarriage with the Ayoko clan. Thus to raise that clan, the Kuronti group has been given to their care.

Q: What response do we give to Asakyiri when they greet?

A: The response to our greetings is Yaa Foona" a corruption of "Oforinana (grandson of Ofori).

Q: Who was the Ofori being referred to?

A: He was the person who was with Nana Kyeiwa when she first came to the world.

Q: Who was the chief who led your people to found your old settlement?

A: He was Nana Nkwantabisa.

Q: Who led them from near Akrokerri to Gyaabunso?

A: After the Bekwai War, we fled under Nana Kwaten Bimpon. He died when we went to Assin.

Q: Which town in Assin did they settle at?

A: They settled at Assin Dompim but he died at Animireso.

Q: Later after the war, did they come together is a group to settle here or came in single family groups?

A: All the people did not return from Assin. Thus there are still some of our bro hers still settled near Assin Fosu at a place called Odumase.

Q: Did they meet people already settled at Gyaabunso when they arrived?

A: The then Odumasehene, Nana Nkwantabisa had then already erected his huts when the bulk of the people arrived.

Q: Where were the other Asakyire people when you fled to Assin?

A: The whole Adanse state had to flee because of that war.

Q: Has there never been any change in the ruling house since the time of your first ancestral chief?

A: The ruling clan has always been Asakyire.

Q: What are the names of all the chiefs of Odumase since Nana Kyeiwa's time?

A:
(1) Anno Benefo
(2) Adade Kofi
(3) Gyaakye Afohye
(4) Gyansa (He made the first black stool)
(5) Gyan
(6) Gyapong
(7) Ankapong
(8) Acheampon
(9) Nkwantabisa
(10) Kwabena Bempon
(11) Adusei (Destooled)
(12) Kyeremeh (Destooled)
(13) Akwasi Komfo (Destooled)
(14) Nkwantabisa II (Destooled)
(15) Osei Yaw (Destooled)
(16) Kyeremen (Reinstated and destooled)
(17) Kwabena Bempon II (Destooled)
(18) Owusu Achampon II (present chief)

Q: Why were all the later chiefs destooled while none of the earlier ones was ever destooled?

A: This was because they were all guilty of acts which were contrary

Q: What are some of the acts which may render a chief liable to destoolment?

A: Some of these are being jailed for theft. Most of the chiefs however, voluntarily abdicate. In our case, none of the chiefs was destooled except Kwabena Bempon who was found to have desecrated the institution of chieftaincy.

Q: What acts were judged to be deregatory to chieftaincy?

A: Acts like seducing the wives of his elders, or stealing others properties or dabbling in black magic.

Q: What has been the extent of your stool lands from time immemorial?

A: While we were at our old settlement at Odumasi, one of our boundaries was with the chief of Bekwai Asanso. The other was with the Adankrangya chief. When we migrated to Gyanbunso Odumase, the boundaries were with the Akrokerri, Boberase, Abedwom, Dompoase and Bekwai stools.

Q: In earlier times, Odumasi was the elder town with Akrokerri. Is the same situation obtained now?

A: After the Yaa Asantewa War, our chief Nana Nkwantabisa was deported like the others. Because of that he asked the Akrokerrihene to take charge of matters so Akrokerri is now regarded as the elder within the Asakyire clan.

Q: What wing in the Adanse administrative set up do Odumase and Akrokerri belong to?

A: We are in Gyenkyimadu or left wing. The Akrofoum stool is the head of the Gyenkyimadu group thus at durbars the various chiefs are seated with Akrofoum, Akrokerri, Odumase, Boberase and Kusa in that order.

Q: What is the meaning of Gyenkyimadu?

A: The Left Guard.

Q: What is the rank of the Odumase stool in the Adanse state?

A: There are no ranks as such when the Adanse state mobilizes for an emergency. However at durbars, the Gyenkyimadu chiefs sit after the Twafohene with the chiefs of Bobera~~se~~ase, Odumase, Akrokerri and Akrofoum in that order.

Q: What does the chief of this town do when the whole Adanse state gather at the Bona shrine for the annual festivals?

A: The Odumasi chief stands guard at the door of the fetish house with an iron chain hung around his neck and when the god is lifted he rankes the pad to be used in carrying it.

Q: What is the significance of the iron chain hung rung the Odumasehene's neck?

A: It symbolises power. The chain was part of the regalia we had when we first came out of caves. Thus it is a sign of power to show the position of the chief.

Q: Which of your chiefs went to any war and acquired an appellation thereby?

A: Nana Gyansa fought in the Hwa (Ewe) War at Abromõ. It was during that campaign that he acquired the "nkofe" horns which are thus blown for the occupant of the Gyansa stool.

Q: How are the "nkofe" horns blown?

A: "Ahh mmn, ahh, mmn"
It is actually a group of seven horns.

Q: From whom did he take the "nkofe" horns?

A: Tradition has it that he actually acquired the nkofe during the Kwahu War.

Q: But didn't you say, it was during the Hwa (Ewe) War?

A: That was quite correct. It was said that they fought in the Kwahu mountains against some dwarfs and took the "nkofe" from them while on the campaign.

Q: Was Nana Gyansa the same person who also went to the Kwahu War?

A: Yes

Q: What I want to know is whether the war was against the Kwahus or the Ewes?

A: We fought first at Kwahus before going on to fight in Eweland.

Q: Which other chief went to any war?

A: Nana Akyeampon fought against the Bekwaihene and fled to Assin where he died at Animireso.

Q: Which of your chiefs fought in the Gyaman War?

A: Nana Ankapon.

Q: Which of them went to the Karikari War?

A: The Karikari War was also called the Tootoo War and he was Nana Agyapon.

Q: Which of them went to the "Epie kyi" War?

A: That was during Nkwantabiaa's reign after which war he was deported.

Q: What other war spoils beside the "nkofe" were acquired by any of the chiefs?

A: When he went to the Ifante War, the Kurontihene of Nana Kwateh called Nana Kwamkye took the chief of Abrakwa prisoner and brought him alive to the Adansehene who caused him to be executed and his head taken

to the Asantehene. Nana Kwaten was killed and so Nana Kwankye was then enstooled in his place.

Q: What appellation was he given for the bravery he displayed in that war?

A: On the return of the warriors, they found the Pra river in floods. However, he jumped into it and tied a rope from bank to bank and made it possible for all the warriors to cross. Thus he was made the Kurontihene on his return and given the appellation Kwankye "a Okye amono" (literally takes prisoners alive)

Q: What is the message of the state drums?

A: "Ka mpese yeeko" (literally I wish we were fighting)

Q: Who was the chief who caused it to be made?

A: Nana Gyekye "Abreha". The message implies the desire to fight always.

Q: How are the state horns blown?

A: Thus "Tena ho konm, Adansi Gyenkyimadu akoten, wose me nyo me di"

Q: Why did the chief cause the horn to be blown thus?

A: Its message is a proverb; which means he could cope with any wars that would be waged against the Adansi state. All the others had to do was to sit tight and leave everything to him.

Q: What is the emblem at the top of the state umbrella to signify the Odumase stool?

A: It is the emblem of the Asakyire clan.

Q: The Asakyire emblem can be used by any of the other Asakyire stools. So we want to know of the one which is unique to only the Odumasi stool?

A: The Asakyire emblem is used only by this stool because it is the eldest. None of the others use it.

Q: What emblems adorn the linguist staves to show that they are only those of the Odumase stool?

A: One is the proverb "Aburo dua ne ho a etoto" (literally" when the corn plants itself it does not grow well) meaning one is dependent on the other.

Another is the proverb "Baako were aduro a egu". (literally "when one scrapes the bank of a tree, the scrapings elude his grasp), meaning that each is dependent on his fellow.

Q: Which of the staves is the most important?

A: The "Baako were aduro a egu" staff. It stands for the Odumase stool wherever it is to be found.

Q: What was responsible for this proverb?

A: This was because of the fact that because of Almighty death, a person who might have a lot of relatives can at some time find that he has been left alone to struggle with the world. Thus it is always important for a man to have someone ready to help him.

Q: Does the stool have any oath, whose use is restricted to only this town?

A: It is "Meka nananom baako" (literally I invoke the fact that our ancestors were left to stand alone)

Q: What was the origin of this oath?

A: The origin is that the only brother of Kwabena Ampon died just as he was enstooled leaving him alone. This so saddened him that he made the oath "Meka me baako" (literally I invoke my aloneness) out of the fact.

Q: Was it true that in earlier times the Adanse state was like "nkotowa nkotowa, obiara da ne bon" (literally little crabs, each in its hole)?

A: In the early days, before even the English fought against the natives, each of the chiefs in Adanse was autonomous and independent of the others. It was only later that the Government made all the other chiefs subject to the Adansehene.

Q: Does it mean then that in ancient times each of the chiefs was independent and owed allegiance to no one?

A: No. We all served only the Asantehene.

Q: Why were all made subject to the Fomena stool instead of any other, for instance Edubiase or Dompoase?

A: It was the chief of Fomena who led the whole Adanse state to the War and back.

Q: Was it during the time of Bonsra Afriyie that the overlord stool was brought to Fomena?

A: It was already there.

Q: What I mean is whether it was he who was first regarded as the Adansehene or whether it was during his time that the Fomena stool was made overlord?

A: It was he who led the Adansi state in its migration and after our return took us to serve under the Golden stool.

Q: What is the state of relationship existing between this stool, Akrokerri and Boberase, for instance do you regard the Akrokerri stool as the elder because it was put in charge of the Asakyire state?

A: It still retains that status. It might interest you to know that for good seven years after the Yaa Asantewa War, no chief

Q: What is the name of your stool deity?

A: There are two of them, "Basen" and "Tano".

Q: From where was Basen brought?

A: Bona

Q: What are the taboos of the Basen deity?

A: Whistling and the pipe.

Q: How is the deity worshipped?

A: The Basen deity has a priest and we celebrate its festivals.

Q: What do you do when it is time for its festivals?

A: The chiefs buys gin and sends it by the linguist to the priest. After the necessary rites, have been performed, the chief is informed through the linguist. He then causes the drums to be beaten to mark the start of the festivities. A brass pan is polished and the one designed to carry the god is washed and a piece white calico is tied to his body. Some Adwera is then put in the pan and carried to the stream where some of the water is fetched and on our return this is sprinkled on the land amid much merry-making.

Q: Why is "adwera" put in the pan?

A: It is what is used to cleanse the land of evil.

Q: What does the priest of Basen do when the god Bonsam is to be carried?

A: All the warrior fetish priests in the Adanse state go to its shrine.

Q: What are some of the marvellous deeds that have been performed by Basen?

A: It can make barren women fertile as well as cure diseases. It also informs the chief and his elders of any impending disasters likely to involve the town.

Q: What prophecy of the god came to pass after the chief had refused to perform the necessary rites prescribed by it to avert the calamity?

A: Sometimes it prophesies that there will be child death in the town and to avert it, all the streets should be swept clean of all rubbish which should be taken to the outskirts of the town behind a barrier. When this is done all the sick children become well.

Q: Was the deity responsible for the great prowess your ancestors displayed in their wars?

A: Any time our people were to engage in a campaign the deity was first informed and it ensured that we were always victorious. On our return we offered thanks to him.

Q: What action is taken against a person who invokes oaths lightly

A: He is brought to the palace where he is fined say a bottle of gin only if he is respectful and appeals to an elder to plead for him. However if he showed disrespect he would be caned if he is a child. An elder could be fined anything up to N¢8.00.

Q: If the person cannot pay for the fine what is done to him?

A: In olden days no body could say that he could not afford to pay for when that happened the one would be ostracised.

Q: Why were the people more respectful of their elders in olden days than now?

A: In the time of our fathers there was fear of the elders. For instance for one to disobey an elder who had been to war before was to show gross disrespect which could end in the one being ostracised. Nowadays however every case has to be taken to the Law Courts.

Q: What are the origins of the festivals celebrated in this town?

A: Ours is the festival of twins held in honour of the twins begat by Nana Serwaa Ansa. In those days it was illegal for anyone to farm when the necessary rites had not been performed. After such rites, the whole Adanse state starts the festivities. The stools are first "fed" and the ritual dances of Bona and Bonsam are then performed.

Q: How long should the state wait after the rites of twins have been performed before celebrating the festival?

A: Two weeks.

Q: Why is it that in all the states it is only on the ninth Akwasidae, that a festival is celebrated?

A: It is the chief fetish priest who informs us of when to have the celebrations.

Q: Do the people set aside a particular day for carrying the god Bonsam and performing ritual dances for it?

A: It is the chief fetish priest who informs us when the time comes because the god has informed the priest of the days on which festivals are to be held. The god was only carried when there was a state of emergency in the Adanse state.

Q: What are the taboos of the Bonsam deity?

A: Cows.

Q: Why is the cow a taboo to the god?

A: Tradition has it that once the priest went to Kumasi to perform ritual dances. Before then the Asantehene had hidden a cow in a room and locked it but said it was on sick albino. When the priests assembled he told them that he had lost the thing which was hidden in the room so the god should divine it. After a lengthy ritual

dance, the priest divined that it was not an albino but a cow which had been hidden in the room. When it was found to be correct, the god said since if it had failed it would have been disgraced by a mere cow, none of his subjects should eat beef. Thus those connected with royalty are not permitted to eat beef although the masses can do so.

Q: During the funerals of important personalities, what were some of the dirges that were sung in their praise?

A: "Hwan na ekyekyee Odumase kuro yi kankyeekyee.
Nana Adudum Kwatia
Ono na okyekyee Odumasi akuraa no
Na ode abonten ato mfinimfini"

literally, (Who founded the Odumasi township
In ancient times,
It was Nana Adudum Kwatia
Who founded the Odumasi township
And put a street in the middle)

Q: Were the appellations always about the stool?

A: All appellations were always connected with stools since all the dead ancestral chiefs had to be mentioned and given their respective appellations.
"Nana Ankapon dii adee no wansee ade. Ankapon Anim anyina Adubose nim, Onom ankasu?
Ankapon Anim ne eno Odumase nin a onom akansu?

literally,
When Nana Ankapon was enstooled,
He did not desecrate the institution,
Ankapon the first
He did not live long,
The Odumasi chief who drinks only orange juice,
Ankapon the frist, the Odumasi chief
who drinks only orange juice.

Q: Why are the younger generation females not taught these dinges?

A: Those who show interest in acquiringit are readily taught.

Q: If a person dies in the night what rites have to be first performed before mourning started?

A: Some gin was given to the linguist to inform the chief of the death of the person before the women were allowed to mourn for him.

Q: How were funerals performed for chiefs?

A: The whole state was informed of the calamity. They came together and the necessary ceremony was carried out.

Q: How was the state informed?

A: Some gin was taken to the Adansehene, who in turn informed the Asantehene. After that the whole Asakyire state gathered and amid drumming on the "Atumpan" and "abomaa" drums as well as gun firing the dead chief was mourned.

Q: Since a chief's death is a "national" affair who is responsible for bearing the cost of the funeral?

A: At the death of every chief, the Asakyire state comes together to vote the necessary money for the funeral.

Int.A: The Gyaaschene was always appointed to supercise the funeral.

Q: What was meant by "yerekosra" (literally We are visiting) after the actual funeral had been concluded?

A: After the corpse had been fittingly interned, the people all gather together with the chiefs at the head, followed by the Tuafo, Adonten etc. groups and as they go along, they fire guns into the air.

Q: Before the white man brought his guns what was used for this ceremony.

A: There were guns even before the white man came.

Q: How much was a gun worth in those days?

A: "Asia" (N¢2.60). This was the best gun available and we called it Kumansa. Others were worth from N¢1.05 upwards.

Q: Was there any proverb about guns?

A: The most popular was "Ntuo a yeto no asia, wanto no asia a woboho ka ma eduru asia" meaning that the best gun was worth "asia" so if one bought a gun which cost less than that then it was no good and he would have to spend more on guns.

Q: What did a young man have to do before being allowed to marry?

A: He first approached an elder to ask his father on his behalf to the effect that he had come of age and that he had found the girl of his heart and so his father should go and perform the neceswary rites for him. He would be asked to declare his capital. If substanstial, the father added some to it and used it to perform the necessary marriage rites.

Q: How could the father find out whether the girl came of a good family and if he did not want his son to marry into a particular family what did he do?

A: In ancient times if the father found out that his son was respectful and hard working, he himself looked through the prospective brides and when she found one who came from a good respectable home, he himself went to see the girl's parents and afterwards informed the boy of what he had done.

Q: If the father did not approve of his son's marriage into a particular house could he veto the marriage?

A: He could do so in ancient times for the girl might come from a bad family or the girl's father might be the boy's father's best friend.

Q: But was it not better for a son to marry the daughter of his father's best friend?

A: No! That might bring about some complications likely to spoil their friendship.

Q: Was the boy required to farm for the in-laws?

A: Yes.

Q: How was this done?

A: During the planting season, the husband would ask his friends to accompany him to farm for his in-laws because it was they who had made him secure a wife.

Q: Has Kola been cultivated in these parts before?

A: No.

Q: What about gold digging?

A: Our ancestors dug gold.

Q: Could every one go to search for gold?

A: In ancients times, every one could. Nobody asked him any questions.

Q: What had to be done for the chief since the land belonged to him?

A: Every one was the chief's subject. Thus as any gold obtained would necessarily be spent in the state, he exacted no tolls. However if one came across a gold nugget, one had to take it to the chief. The small pieces were ones to use.

Q: Did this then mean that the subjects of a stool could do what they liked with any gold obtained?

A: Yes.

Q: What did a stranger who wanted to prospect for gold have to do for the chief?

A: In early times, such gold had to be divided into three with one third going to the chief and his elders while the digger took the remaining two thirds,

Q: What did the chief do to draw a person who had become very rick, closer to the stool so that he did not become too uppish?

A: In those days if such a stranger lived humbly and gave the necessary respect to the elders he could even be made "Safohene".

Q: Would a black stool be made for him when he died?

A: Yes, because once he accepted the rank conferred on him, he became like any other Safohene of the town.

Q: Could a member of his family be installed after him when he died?

A: His nephews would be installed after his death. In ancient times the constant wars made it necessary to integrate any stranger family which settled in a place into the community. Thus such a stool when given out to any such integrated people remained in that family.

Q: Was any one created "Sikahene" in the Adanse state?

A: It was the Boberase chief who became so rich that when his mother died "Okum Sika de siee no" (literally, killed gold to buy her). He caused a golden human likeness to be made with a knife pushed through the cheeks. He was called Nana Amanin "Kum Sika" (Amanin, "Kill Gold").

Q: Was there any instance of an ordinary person having been created "sikahene"?

A: We heard of such a person who was called Akowua.

Q: His case was quite recent. Do you know of any such person in much earlier times?

A: There was Akore from either Dompoase or Apagya.

Q: How rich was he?

A: In olden days, things were quite different from now. A person who prossessed even a two hundred cedis worth of gold was considered as rich.

Q: What were the names of those beads which were considered to be very precious?

A: Bodom, Bota, Nenkyerema and Gyanee. The others were those worn by women.

Q: When were they obtained from?

A: They were dug from the ground.

Q: How were they obtained?

A: The other beads were begat by the Bodom. Thus since time memorial, Bodom and "her children" beads have been in the land.

In some houses the Bodom would beget say Gyanee; in others Bota, and so forth when hidden by the old women in those houses.

Q: How did the bead beget?

A: The Bodom bead was covered in a brass pan and kept for some time. On removing the lid the other beads would be found together with it.

Q: Was it necessary to perform certain rites for the reproduction to occur?

A: Yes. Yam is mashed and put in a secluded place which should be visited only by the person concerned. A year later the reproduction would have been effected and similar rites were then performed. Women in their periods were forbidden to perform these rites.

Q: Was it also true that the beads could be found in places where there was a thick pall of smoke?

A: That was why I said, they were obtained from the earth.

Q: Could a chief use beads to adorn himself?

A: Yes, if they were beads among the stool's properties.

Q: Which clan in the Adanse state owns plenty of precious beads?

A: The Ekoona clan which is descended from the Bodom bead.

Q: How did Bodom become a symbo of the clan?

A: It was their ancestors who first brought it to the state.

Q: Was trading done on individual basis or in trading parties in other to prevent molestation by highway men?

A: The traders banded together.

Q: How did they trade?

A: Those elders who were rich, would decide to go to say the north etc. to trade. They would then go in a group of ten or more to buy what they wanted.

Q: How did they find accommodation on the way. Did the chief of such towns provide it?

A: In olden days any trader who wanted somewhere to sleep just went into any house and would never be driven away. He only had to go out to buy food to eat.

Q: What was the trader required to do for his host the following morning?

A: He was not obliged to do anything except to thank him. Later on his return from the coast he could then give his host a piece of tobacco, some salt or even smoked fish. Usually he would put up with the same host.

Q: If a stranger died in the night what did the people do?

A: The linguist was first informed and he in turn would inform the chief and his elders of what had happened. The dead man's goods would have been taken to the palace.

Q: What happened to his goods?

A: After the funeral, the goods were given to any of the traders who knew where the dead man came from to take to the latter's family.

Q: If a lone trader died to whom were his goods given?

A: They were given to the linguist who in turn took them to the palace. Such goods became stool property till a relative of the deceased turned up to claim it.

Q: If a stranger who had settled in the town died, how were his people informed of what had occurred?

A: You see, no matter what happened; a relation of such a person was bound to have visited him during his lifetime. Hence after his death, the chief would send messengers to go and inform his relations.

Q: If he was such a person that no one came to visit during his lifetime what was done in his case?

A: He was given a fitting burial by the chief and his elders and his goods divided between the chief and the host.

Q: What was called "dammimfa"?

A: In condating one who had lost to a relative, we used the words "dammimfa, due, due," (In other words, dammimfa meant condolence.

Q: Where was a famous market in Adanse in ancient times?

A: Edubease.

Q: What were some of the goods sold there?

A: Anything at all for instance food crops and sometimes slaves who had been brought down from the north. It was also a place for converting gold dust. Cooked food was also sold and the people also made and sold earthenware pots. The market was held on Fridays.

Q: What goods were taken from Odumase, to sell at the market Edubiase?

A: We sold yams, plantains and cocoayams.

Q: Did any blacksmith settle in this town?

A: There was a smith attached to the Bona deity.

Q: What were some of his products?

A: Hoes, cutlasses and axes.

Q: What weapons were used in war before the introduction of guns by the white man?

A: We used spears and clubs

Q: Were spears used here as well as the north?

A: Our forefathers also fought with spears.

Q: What was meant by "bo frakam"?

A: That meant to be hit or cut by a sword.

Q: Where were the iron parts of the spears obtained from?

A: They were made locally.

Q: What was used in making the iron?

A: It was obtained by something "atwetweboo" (impare iron ore)

Q: Where were the "atwetweboo" to be found in the Adanse state?

A. From a place called "Atwetwebooso"

Q: Where was that place?

A: It was near Akaporisu.

Q: Did you hear of any highway man on any of the trade routes?

A: There was Kwame Abe from Manso Ankam.

Q: Why was he not apprehended although he was a well known murderer?

A: He was well versed in black magic and could dematerialise at will.

Int.A: The world was also very small then and thus the stories about him was bound to make one dread him and consider him to be super-human.

Q: What manner of person was he?

A: He was a royal of Weremso although he lived at Ankam.

Q: How was he finally apprehended?

A: He was killed at Adansi Odumasi by some people from Assin who came to see Nana Nkwantabisa, the one who was deported by the English.

Q: What were the origins of the oath "Kwabena Fori Anwanhoma"?

A: It was an oath, he made out of his experiences during the Taa Asantewa war. It was said that he told the English that our people fought from tree tops causing them to concentrate their firepower in the trees, while, in truth, our warriors fought from trenches. On realising what he had done, they tied Kwabena Fori up with "nnwanhoma" (strong sisalrope used to tether sheep and goats)

Q: Has this stool engaged in any land disputes?

A: The stool has not. However there was a litigation between the Asakyire state and Nana Kwabena Fori over the Obuasi mines. What happened was that when Nana Nkwantabisa were about to be deported he could not find his brother, the Akrokarri chief so he gave the papers on the mines to a certain man from Akwatia to be given him. This man was married to Abodom, the sister of Kwabena Fori. Ofori took the papers from his brother-in-law and when we asked him to surrender it, he refused and it developed into litigation.

Q: How far was the case taken?

A: It was taken before the District Commissioner appointed to administer this area.

Q: Who was then the Odumasehene?

A: Nana Kwabena Ampon.

Q: What were the more important goods bought in the north?

A: They bought cloth like "Borofo Kente", and white calico and took these to the north where they could be exchanged for slaves.

Q: What other goods besides slaves were obtained from the north?

A: Shea butter and "nkyekye" (local cloth)

Q: Did they buy these cloths because we made no cloths of our own?

A: Yes. The Kyekye being a very tough and coarse material was given to women to use in securing babies to their backs.

Q: Before the advent of imported cloth what did our people wear?

A: They wore "Kyenkyen" which was made by beating up the back of the Kyenkyen tree.

Q: Did they buy only cloths?

A: They could also buy 'nsaa and bomo' which were locally made blankets.

Q: Where were these slaves to be found at the markets?

A: They were caught by Saamono/(Samori)in his campaigns and brought to the markets where they were exchanged with goods.

Q: Could those who were taken prisoner, in inter-tribal wars be sold into slavery?

A: They were not sold because they were regarded as replacements for those of our people who were lost in battle.

Q: Could those slaves who were bought in the north be married?

A: Yes.

Q: To whom were marriage rites performed?

A: To the head of the family.

Q: Why was it necessary to perform marriage rites for a person who had been bought?

A: This was because it was the family who would deal with any person who seduced the woman. Thus the rites were to symbolise that the woman had been integrated into the family and was thus a fully qualified wife of the particular man.

Q: What relationship did the man hold to the children?

A: They were his children within the family.

Q: Were you not afraid of being overcome one day by the prisoners you took?

A: Only women were taken prisoners of war. All the men were killed.

Q: What was done to make a prisoner belong to the household especially in the case of a man?

A: He was integrated into the family and a woman found for him to marry.

Q: Could the children of slave-marriages be enstooled when there were no royals available?

A: If there were no grown-ups, among the royls the person could be made a regent till such a time that a suitable royal is found for enstoolment.

Q: What form of chieftaincy was this?

A: It was called "ntute". Int. "Transplanting

Q: Has any muslim settled in this town before?

A: No.

Q: How were sons set up in "bussiness" was the whole family which assembled to hear of the father's intentions?

A: If your son served you faithfully and dilligently, you could inform his family that because of your son's hard work you were giving him such or such sum of money to trade with.

Q: After having set him up thus, did he trade for the father or for himself?

A: If he mismanaged the money, was he given a second chance?

A: He was given three opportunies.

Q: What form of inheritance was obtained in very ancient times; matrilineal or patrilineal?

A: Matrilineal inheritance has always been practised in the Akan speaking area. It is only among the other peoples that sons inherit their fathers.

P A N E L

1.	Owusu Achampong II	-	Kurontihene
2.	Kwateng Ababio	-	Odumasihene
3.	Kofi Asante	-	Akwamuhene
4.	Nana Ntisem II	-	Adontenhene
5.	Kofi Donkor	-	Akyeamehene
6.	Yaw Fori	-	2nd Linguist
7.	Yaw Barimah	-	3rd Linguist
8.	Kwadwo Koteng	-	Gyaasehene
9.	Kwadwo Sem	-	Ankobeahene
10.	Yaw Ampofo	-	Sanaahene
11.	Aano Nkonno	-	Obaapanin.

ABOABO NO.1

Lord God Almighty your drink

Mother Earth drink

Fum Akwasi drink

Aboabo Afua drink

Nana Kwatae Ofinam drink

Nana Obeng Akwa yours

Nana Kwaku Nkyi yours

Nana Agyeiwah Kodieh yours.

Q How did this town come to be called Aboabo?

A The stream is called Aboabo. Our ancestors settled there but there was scarcity of water during the dry season. It was while searching for a suitable place that they came across this stream Fum and settled on its banks. The old name was retained.

Q Where did you come from to settle Aboabo?

A Fomena. My great grand father, Omanhene Nkansa and Nana Kotei Ofinam were brothers on the father's side. The land belongs to the Adansihene. The whole area was virgin forest in which a few hunters secretly did hunting. Others came to tap rubber.

Q Why did you move from Fomena to settle here?

A Our ancestral chief told his brother the Omanhene that since the land was empty, he would like to settle it with his people to which Nana Nkansah readily agreed.

Q Did your chief then move here alone?

A He came with his two wives Adwoa Fosuah and Boatemah, his children by the latter Ama Kwaa and Kwame Kyere as well as Yaw Buabeng who was Fosuah's son.

Q Did he meet some people already settled within these parts.

A No.

Q Do you have any black stools here?

A No.

Q Nana, were there some towns in the Adansi state who had specialized in an art of some kind? For example, was there a town which had specialised in weaving, and another in pottery?

A Yes. Ahinsan, for example, specialised in pottery and other towns might have specialised in other trades.

Q Is there any renowned blacksmith or any other craftsman in the history of Adansi?

A There were many good craftsmen here. They used to produce some curious cooking things at various places. Some were even taken to Kumasi.

Q What is the indigenous craft here?

Our forefathers specialised in farming, the weaving of mats and a certain material called, 'kyenkyen'. The bark of the kyenkyen tree was beaten down with sticks and later washed to make this kyenkyen (cloth)

Q If one played a host to a traveller during the night did he claim any payments for his services?

A There was no payment of any kind from the traveller. One only gave the traveller some of his meals and when he (the traveller) left the following morning he could give his host a gift in gratitude.

Q What was done when a traveller died in the night during the period he was your guest?

A In the morning an announcement is made and a pot of wine is taken to the chief to break the news to him. After that there is a gathering of the whole community and arrangements are made for his burial.

Q What happens to his belongings after his burial?

A After his burial, his belongings are given to the chief for safe-keeping since his relatives might come to claim it. If it is not claimed, it becomes the property of the stool.

Q Do you go to break the news to his relatives if you knew his home town?

A Yes. If his home town is known, the chief sends a delegation led by the Okyeame (Linguist) to send the news to his people. We had something called "Damirifa", which is similar to a palanguin and the corpse is put into it to be carried to his town. When it is being carried along, there were shouts of "Damirifa, due, due,! meaning 'Condolence', 'Condolence'.

Q Do you know of any person who was a highwayman and used to attack people and seize their goods?

A He was called Kwame Abe who hailed from a town called Odumasi. This Kwame Abe was a great rogue who was always hiding at the side of a river waiting for our forefathers who were going to Oguaa (Cape Coast) on the coast to trade. He had disguised his face with charcoal and ashes and had ground pepper and ginger. He always waited till the traveller was very close and spat out the pepper and ginger, straight into the face of the traveller. This was, of course, very painful and cries of "Agyei! Agyei! (Father!, Father!!) were heard. Kwame jumped on the traveller when he threw his load down to rub his eyes. The traveller was then killed and his goods stolen.

It happened that Kwame Abe once fell in love with a certain woman. He kidnapped her and this woman pleaded that he should not kill her since she would agree to stay with him. Sometime afterwards, Kwame Abe was was attaked by the "Osodie" disease which affected his leg so that he got bedridden. Then the woman took advantage of this to go and report it to Nana Asantehene. "That notorious man", she said, "who has been killing so many people has taken me as his girlfriend. At the moment his leg is swollen so he cannot move." People were

despatched to go and behead the infamous Kwame Abe.

Q Did Nananom have a special form of money? We often hear of something they called the "fotoo".

A "Fotoo" was gold-dust which was obtained from the ground. To obtain it, we used something called "panpan". In those days there were no buckets as we have them today. We therefore shaped up some wood to serve that purpose. We dug a deep hole into the earth till we reached the ore. We used a kind of soil-chisel in digging the shaft like the shape of the pit latrine. The ore was then carried to the surface by means of the "panpan".

Our mothers used to wash up the dug up earth to obtain the gold-dust. This was done in the way diamonds are produced these days. In the end, the gold was shared between the digger and the other who washed it up. This was used as money.

Q Did you send some to your king?

A Do you mean the Asantehene?

Q The Adansihene, for example?

A We do not give anything to the Adansihene. On the other hand, if the Asantehene needed money, he could send somebody to go round and collect some. If, for example, he had plenty of money he could get in touch with the Adansihene for the Kusahene to give him some. This could be done with any of the Adansi wing-chiefs.

The Panel:

Q Where are they then?

A Fomena.

Q Which division has custody over your black stools at Fomena?

A Gyaase.

Q What clan do you belong to?

A Aduana.

Q How did Aduana come to be the ruling clan here?

A As I have already said, the Omanhene came of the same stock as our first ancestor chief. However the Nkansa stool is of the Ekoona clan while ours is Aduana.

Q Which peoples shared common boundaries with your first ancestral chief?

A There were no boundaries to as far as fetish river Prah. Now, we share boundaries with Dadiease and Kokofu. The others are with the Akims.

Q What are the names of all the chiefs who have been enstooled here?

A They are: Nana Kotei
Nana Obeng
Nana Nkyi
Nana Agyeiwah
Nana Kofi Apeah (myself)

Q Which of them were destooled?

A None of them.

Q Which of these went to war?

A Kotei - He went to the Amankwaa Tia War
Obeng - Fought in the Bekwai-Adansi War.
Kwaku Nkyi - He went to the Yaa Asantewah War.

Q Which of them was given an appellation in any of these wars?

A Each fought for his master (the Omanhene).

Q In the olden days, did you have smaller villages under your stool?

A Yes. Aboabo No. II, Nkonsa, Fumso Ketewa and Seponso were under the stool.

Q Did you have any fetish which helps in the administration of the town?

A It is called Fum.

Q How did you come to realise that Fum was a fetish?

A Due to constant warfare, our ancestors usually travelled. Our first chief after moving from Aboabo to the area around the river went to consult an oracle where he was told that this was a great river (Asupon) and thus he should serve it. He came back to tell his people the news and a fetish priest was acquired to provide a place of worship which is still as it was.

Q Which days are taboo to fetish river Fum?

A It was every Sunday in the old days. Now however, it is on Akwasidae that we do not go there.

Q Why is this so?

A It is because of the scarcity of water in these parts.

Q Is the river fetish able to expose wrong doers?

A Certainly.

Q What rites are performed by such an exposed person?

A In the old days, when such a person could not perform the necessary rites, he was taken to Fomena. Now however a hen is offered by the unfortunate one. However no one has been exposed in my lifetime.

Q Does the stool have an oath limited only to the town?

A Our first chief who came to settle here used to suffer from a chronic headache. Thus we have "Me ka Yadee" ("I wear by headache").

Q How much does one pay for defaulting on oath?

A There is no specific charge.

Q Have there ever been any Asafo company activities in the town?

A The children have been going to school from as long as I can remember. There have not been any Asafo companies.

Q What main trade route passed through this area?

A This same old Akim route. Our ancestors used it to get to Ayirebi and Oda and then across to the coast.

Q Suppose a traveller arrived here in the night; how did he go about finding accommodation?

A Any traveller could put up with any native or inhabitant. Hospitality was common.

Q Did he pay anything?

A He paid nothing for the hospitality of his host. However if he felt so inclined, he could give out some of his wares in appreciation.

Q What type of work did people engage in in order to feed and clothe themselves and their families?

A They sold rubber and snails to traders who in turn sold them at the coast.

Q What commodities were brought back from the coast?

A Salt, tobacco, cloth and white calico.

Q Did others go to the north?

A When Kotei was alive, Obeng was a trader. He could go to Bontuku, Salaga to sell his wares.

Q What type of wares did he bring back?

A Blankets, cloth and "dowu".

Q What were some of the types of blankets he brought back?

A Sankuhan, Kasa, Nsaa and Nkyekye.

Q Was there a big market place anywhere in Adanse?

A There was one at Edubiase.

Q What were the main commodities at this market?

A Clay pots and others.

Q What could you take from this area to sell there?

A Venison, snails and foodstuffs.

Q Has there been any cultivation of kola on any large scale in this area?

A Yes.

Q How did you produce the kola?

A Each man had his own kola trees. The fruits were plucked and buried.

Q Has any powerful muslim settled here before?

A No. Only a few Upper Voltarians who found the place very conducive and finally moved to settle here.

Q Has there been any gold digging in this area?

A Yes.

Q Could people come from other places to dig for gold in this area?

A No, only the townfolk ever engaged in gold digging.

Q What was the Adansihene's share?

A Yes. A third part of any gold acquired was taken to him.

Q Could the Adansehene send a messenger to a rich man here to ask for some gold?

A No.

Q Has there been a very rich man in the whole Adansi state, somebody who acquired plenty of gold dust?

A He was called Kwaku Akore.

Q Where did he live?

A Ampoma Wireko, as well as Wenkyiri and Dompoase.

Q What did he do or what symbolised his affluence?

A He caused a horn to be made which was blown thus "Kwaku Akore, Bosomtwe, Akoko bekyen a akorumma mfa no." (Kwaku Akore, Bosomtwe, the hawk does not catch the hen which will live).

Q What good service did he perform for the Adansi state to warrant the granting of permission for him to own his own horn?

A I don't know.

Q What were some of the important beads used in the old days?

A Gyanie, Bota and Bodom. The type that was as priced as gold dust was Aboa.

Q Did you ever hear of any highwayman in these parts?

A I heard of Kwame Abe and Aniehu. Kwame Abe never stayed at one place for long. He came from Menanso.

Q Was he caught or shot?

A He was caught.

Q Before the whitemen came what did the people fight with?

A Guns. These guns were obtained from Djenne Djenne.

Q Before their guns came what did you use?

A We used sticks, clubs, stones and cutlasses.

Q What did you use to make the cutlasses?

A We melted iron ore and used it.

Q In the old days, what happened to those messengers who brought tidings of war?

A Their ears or fingers were cut off. They were never killed.

Q Was this deliberate?

A No, but after this everybody was prepared and alert.

Q Did every male inhabitant go to the war?

A No. Some are left behind to look after the womenfolk. In major wars nobody was left behind. We all went.

Q If an able-bodied man hid himself from going to war what was done to him?

A He is nicknamed "kosankobi" literally one who was afraid to go war. If his wife were seduced no fines were imposed on the adulterer. The elbow too was given to him to shake when greeting him.

Q Suppose I did not own a gun, how then did I acquire one to fight with?

A In the old days if the chief had a supply then they were given to those who did not own some. Otherwise they were called "nsansanfoo" literally havenots. They came after the army and attended to those wounded.

Q Who owned the prisoners-of war caught by the victorious party?

A The prisoners-of-war were taken to the chief who could give some of them to the people who caught them.

Q Could a man marry a slave he had bought?

A In the old days such was possible.

Q Did such people then form part of the owner's family?

A Yes.

Q Could a slave be enstooled chief?

A Yes. He could be the head of the particular family.

Q In such a case would a black stool be made for him if he died on the stool?

A Yes.

Q Have you ever engaged in any litigations with any other stools?

A The Adansehene engaged in one with the Kokofuhene over this area.

Q Which chief was adjudged guilty?

A The Adansehene.

Q Where was the case tried?

A It was taken as far as to the High Court in Accra.

The Panel: 1. Kofi Apea - Odikro
2. Kofi Boafo
3. Akwasi Amoako - Gyaasehene.

ABOABO NO. 2

Libation:

Lord God Almighty,
Mother Earth, your drink,
Nana Kwadu, yours
Nana Yaw Boakye Yiadom, yours
Keteku, yours,
Fum Akwasi, yours,
Aboabo yours,
Bosomfoo, yours,
Akrasi, yours

There is no trouble but that our elders say "if one fights bravely then libation is poured to him."
What was left in our care is securely and safely being looked after.
These people have come to hear and record our histories,
Let no evil befall them on their way etc. etc.

Q: Why is the town called Aboabo?

A: Aboabo was the name of that river you crossed before getting to the town. The river is the source of our drinking water. Our ancestors first settled in the other town before moving here. So the other town is called Aboabo No. 1.

Q: Where did they come from to settle at Aboabo No. 1?

Q: They came from Denkyira thus they were of the Agona clan.

Q: Why did you move to settle this town?

A: We are members of a royal family. In those when one who was not a royal killed an elephant, the chief would demand its tail. A chief was installed during whose reign a member of our family shot and killed an elephant. The chief wanted to appropriate the tail and we refused because we were of royal extraction. This brought about some disaffection between us and the chief so our elders moved and settled at Adentiase where they were given land by the Asakyire clan. During this time the Asikuma (Fante) War broke out and our people fought so bravely that on their return the Adansehene made us the Twafohene. In this capacity, we always led the Adansehene to war.

It was at this time that the people were migrating from Asante to settle in Akim.

We had not been settled here for very long when the Yaa Asantewa War broke out and we moved to Akim also. Later on we came back to settle here instead of going back to Asante.

Q: How much was Ntansa?

A: N¢48.00

Q: Is the stool subject to another subchief before the Adansehene?

A: This stool is directly under the Dadieso stool, where it serves the Safohene (War Captain). Bodwesango is in the same category with our stool.

Q: Were there people already settled in these parts when your ancestors arrived?

A: They were no people when my great (X times) grand father Yaw Saabeng led the people to settle here.

Q: What is the ruling clan here?

A: Agona.

Q: What are the taboos of the Agona clan?

A: Agona clansmen are not permitted to eat the meat of the parrot.

Q: Can you give the names of all the chiefs who have been enstooled here?

A: Yes, (1) Nana Kwadu. He made the stool but he did not settle here. We were led here by

(2) Nana Yaw Saabeng
(3) Nana Abokyi Ketegu

Q: Was the Ketegu an appellation?

A: Yes he was a very brave and powerful man After him came

(4) Nana Twumasi
(5) Nana Kofi Nkondwa
(6) Myself

Q: Which of them died on the stool?

A: They all except Kofi Nkondwa died on the stool and black stools were made for them. Only Kofi Nkondwa was destooled.

Q: What caused his destoolment?

A: He was very old and as such found it very difficult to commute between here and Dadieso so he abdicated.

Q: Which of the chiefs went to war?

A: Nana Yaw Saabeng went to the Yaa Asantewa War.

Q: What title did he acquire for bravery?

A: Nana Kwadu went to the Bobikuma War and because he led the forces was made the Twafohene.

Q: What is the oath used in the town?

A: It is "Efie Adwoaa". Any one who defaulted on this oath could be prosecuted by the chief of Bodwesango because this land belong to him.

Q: What was the origin of the oath?

A: I don't know.

Q: When you travel, which umbrella is used to shield you?

A: The "Ponpokyinie" (black umbrella for subchiefs).

Q: What emblem is usually put on top of the umbrella?

A: A carved parrot or sometimes a been to war before.

Q: Are there any smaller towns under your stool?

A: No.

Q: Are there any gods which help with the administration of this town?

A: Yes, one is called Subunne. We brought it from Denkyira and always took it with us to war.

Q: How was this god acquired?

A: Subunne is a very ancient god whose origin is now lost to us. However there is another god called Akompi which was brought from Sekyere in Asante.

Q: How is the Akompi god worshipped?

A: On any "adae" day, I have first to offer it drink before giving some to the stools. The same thing is done when a sheep is sacrificed.

In times of festivals, a sheep and some drinks are bought and offered to it.

Q: What were the things used to celebrate the festivals of the god?

A: Drinks and sheep.

Q: Does the god have a priest?

A: It always had one in earlier days but the last priest has been dead for some time now.

Q: Why has a new priest not been found?

A: It is the god itself which during his festivities would possess a suitable man for the priesthood. No such thing has happened since the death of the last priest.

Q: What are some of the wonderful deeds that has so far been performed by the god for this town?

A: We used to pray to it to help make this village larger. Truly, the village is now quite large with the elementary school even to standard seven. All this has shown that the god is appreciative of all the sacrifices we have made to him.

Q: If two people were arrested for invoking the oath what was done to them?

A: If they were taken to Fomena and tried, then the guilty party, had to perform all the necessary rites that went with such acts.

Q: Was the fine then not fixed?

A: No because some body may happen to be liked by the chief, in which case he might be asked to sacrifice only one sheep.

Q: If you were to attend a durbar of chief, would you be accompanied by any state horns to sound your appellations?

A: Yes but it is now quite difficult to get horn blowers so all these things have gone down. However there are still all the necessary state umbrellas and swords which I use to attend durbars at say Dadieso.

Q: In ancient times when chieftaincy was very important how were these state horns blown? Did they give out any messages?

A: You see in those days any subchief who migrated usually went alone. This frustrated them so much that the horns usually gave out the message. "Baako ye ya oh!" (literally "to be alone is sad") The drums were beaten "Firitete, firitete" literally "From of old, from of old"). They were always played together.

Q: How was an army raised in ancient times?

A: The king informed all his subchiefs, who in turn informed the various demi-subchiefs in the town. All these people were informed through a servant carrying a state sword. On hearing of the news, gongs were beaten to gather together all the warriors. They were then led under the Safohene (war Captain) to give battle to the enemy.

Q: Did each sub-chief take any random means to get to the enemy or was the movement co-ordinated?

A: It was the Safohene who told each group where it was to fight. In other words he planned the strategy.

Q: What weapons were used prior to the arrival of the whiteman with his guns?

A: They used "Twerebo tuo" otherwise known as "Dentia", (flint guns)

Q: Where were these "flint guns" obtained from?

A: They were made by the people of Djimini.

Q: Were guns the only weapons?

A: Cutlasses and clubs were also used.

Q: Do you remember during which war it was that the white man's gun powder and guns were first used?

A: The whiteman's guns were already being used at the time my ancestors went to the Bobikuma and Gyaman Wars.

Q: Do you remember which chief was on the stool when these type of guns were first used. Who was chief during the Gyaman War?

A: Nana Bonsu Panin.

Q: Is there any asafo company in the town?

A: Yes.

Q: Where was the Asafo acquired from?

A: It was learned from Akim.

Q: Can you toll us one of the songs?

A: In times of war these are some of the songs we sing

"Osabarima toee oh, (2X)
Osabarima koee oh,
Osabarima koee oh (2X)

Annor oh, (6X)
Osabanin koo oh, Bone eh,
Wo ana ye

Translated

The warrior fought oh (2X)
The warrior died oh
The warrior fought oh (2x)
The warrior died oh,
Annor eh (6X)
The brave warrior fought oh,
Bene oh,
Do it yourself now.

Q: Who was the Annor mentioned in the song?
Was he a native of this town?

A: No. He was a brave enemy warrior who was taken prisoner during the Bobikuma War.

Q: What is the main festival in the town apart from those held for the gods?

A: Among the Asantes, there are no festivals but rather among the Adanses. Having come from Kumasi we celebrate no other apart from the great Addae festival.

Q: What do you do during this festival?

A: Drinks are bought for the servants and all the people who gather in the palace for the celebrations. There, there is drumming and dancing to round off the festivities.

Q: What do you take with you to Dadiease for the celebration of the Adae festival?

A: I take nothing with me. The Dadiease-hene provides the necessary drinks.

Q: When a young man came of marriageable age what did he do for his father so that he performed the necessary marriage rites for him?

A: While a young man, you gave all the money you earned to your father. Thus when you came of age, your father would find whether you had the necessary savings and property to afford a wife.

Q: If a young man found a suitable girl himself would the father agree for him to marry her?

A: If the father found that there was no cases of diseases nor any bad traits of character in the girls family then he would allow his son to marry the girl otherwise he would veto the marriage.

Q: Were puberty rites performed for girls in this town in those days?

Q: What was the significance of those rites?

A: They were performed because of the belief that a girl had parents in the world of the dead as well as that of the living. Thus when she grew up, eggs and mashed plantain were used to perform rites and bless her. If you had no money to perform the necessary rites when your daughter grew up, you bought eggs and took them to the queenmother of the town. This way no "kyiribra" (anti-puberty rites), were performed for the girl if she became pregnant.

Q: What was done during "kyiribra"?

A: The heads of the culprits were shaven clean. A sheep was sacrificed and the blood and mashed plantain were sprinkled over the land. Then eggs were broken on the heads of both the girl and the man. They were then ostracised from the town.

Q: Where were they ostracised to?

A: They were asked to leave the town for wherever they desired. They could then marry at wherever they settled but were not permitted to come back to the town. If however they both went to stay together till the child was born, then they could be permitted to come back home.

Q: If a king died, what would be the songs or appellations which would be sung at his funeral?

A: After having been informed of such grave news, I would offer drink to the gods soliciting their protection so that I met with no evil and came back safe and sound. Then I would take the state sword and swear to the chief that it is only the "Almighty death who can take a man away against his wishes."

Q: How did chiefs obtain money for their treasuries?

A: In those days people dug for gold some of which was always taken to the chief because he owned the land. Even men who owned no land could go and dig up gold from another's land but they always had to share it with the landowner.

Q: Could the chief himself go to dig up gold?

A: No. His servants dug up the gold for him.

Q: If a chief wanted to sell his goods at the northern markets or on the coast, whom did he send?

A: He sent his servants.

Q: If an ordinary man wanted to go and dig up gold, what did he first do for the chief?

A: He first informed the chief and if he gave him permission to go then he went. Whatever he obtained had first to be taken to the chief for him to take some for his treasury.

Q: Could the chief go and ask for money from an ordinary man who had become very rich?

A: Yes.

Q: Did you hear of any chief who went to ask for some money from a man but was refused and as a result a big case was made of it?

A: Yes. It happened at Oboaso. A sub-chief went to dig up gold and was asked by the Adansehene to bring him some but he refused.

Q: Which were the most important market towns in ancient times?

A: One such was Djemene.

Q: What were the most important commodities, they brought back?

A: My grandfather even bought four slaves, two females and two males and brought them back.

Q: Were the slaves integrated into the owners' families?

A: Those brought by my grandfather were part of the family. The off springs of the females are still to be found.

Q: Were members of the family permitted to marry these slaves especially the females?

A: Yes. My grandfather married the two females he brought back himself.

Q: Was any dowry paid over such a marriage?

A: Yes, the whole family was called together and the dowry was set aside in their presence. This way, the husband could sue any one who seduced his slave wife.

Q: Could a slave be enstooled when there were no royals available?

A: He could only be made custodian so that when a royal was found, the latter would be enstooled.

Q: What type of chieftaincy was this?

A: It was called "hweso" (literally" look after")

Q: Was a black stool made for a slave-chief when he died?

A: No, his libation was even always poured on the ground instead of on the stool.

Q: What were some of the goods that our ancestors headloaded to sell in the Northern markets?

A: They took cola and white calico.

Q: Where was the white calico cloth obtained from?

A: They were bought from the white men on the coast.

Q: What was the currency in those times?

A: Gold dust which was weighed in the various denominations.

Q: How could one determine whether his weights were at par with similar weights used in the North for instance?

A: Gold was not the currency used in the North. The cola or calico was simply exchanged for the necessary goods.

Q: What was the name of the first kind of money to be used?

A: Cowries. Later on gold dust was used.

Q: Have you ever heard of the currency that was called "nnabɔɔ"?

A: Yes but I do not know anything about its history.

Q: Did the old trade route to the North pass through here?

A: Yes. This used even to be one of the resting places of the Akim traders.

Q: How did a trader find accommodation when he arrived here in the night?

A: The trader would request accommodation. We would then take his goods for safe-keeping. The following morning his goods would be given back to him.

Q: Were they under any obligation to pay up anything?

A: No. On his inward journey to the Coast he would not have any goods so on his outward journey, he might stop to give us a piece of tobacco or some salt as a sign of gratitude.

Q: If a trader died while putting up for the night here what did you do?

A: The chief was immediately informed by the host. The other traders were questioned and when the dead man's town had been ascertained, messengers were sent to inform his people. Then the Asafo Company carried the dead man's body to the next town and so on and so forth till it finally got to the dead man's town. If however his town could not be determined a fitting funeral and burial was given him and his goods given to the chief for safe keeping till his relatives turned up for them. Otherwise they became stool property.

Q: What was the name given to the contraption used to carry a dead man from the forest into towns?

A: Denkye denkye.

Q: Is there any big river in these parts which must be crossed before one got to Akim?

A: Yes. One first had to cross the Fum River, then the Anum River, finally the Pra River before reaching those parts.

Q: How were the people able to cross these rivers in those times?

A: Canoes were made and used to transport people across.

Q: Did the canoeman collect tolls for his own use or for the chief's treasury?

A: The money was collected for their chief. However it was always divided into three with one going to the ferry men.

Q: Has there been any cultivation of kola in this area?

A: No.

Q: Which were the most precious beads in ancient times?

A: Bodom and Gyanee.

Q: Where were these beads obtained from?

A: The northern and upper regions of present Ghana.

Q: Was some type of bead dug from the ground?

A: Yes, Bodom and Bota were dug from the ground.

Q: What other facts about "Bodom" were you told, which were very strange?

A: It was said that the beads would reproduce when kept covered in a pot for a year or more.

Q: To which clan are beads very important?

A: The Asona clan.

Q: What benefits were derived from the fact that a trade route passed right through here and there were many traders passing through here all the time?

A: Food was sold to the traders. Some of the sellers could give the food freely to them so that on their return, they gave them either some of their tobacco or some salt.

Q: If a stranger became involved in a dispute what was done?

A: The case would be tried by the chief if on being asked, the chief of his town happened to be on friendly terms with the chief of the town and settled according to custom with the necessary expenses being sent to the chief of his town.

Q: But suppose on being told of the debt incurred by one of his subjects, the chief said he could not care less, then what?

A: In those days things were not like that. A chief always paid up any debt incurred by subject of his. Later on he could have things out with him.

Q: What handicraft owes its origins to this place?

A: Clay pottery, thread making, mats and "Boadokena" (which were made from the top branches of the Adobe tree).

Q: Were the women or the men responsible for spinning the thread?

A: The women.

Q: Where did they learn it from?

A: They were taught by the slaves who were brought down from the North.

Q: In the olden days, these threads could be used to weave cloths. Why has the practise been discontinued now?

A: Because that type of cloth is now very out moded.

Q: Did you hear of any notorious man in early days who did nothing but hide by the roadside, killed traders and stole their goods?

A: There was one called Mawere Poku who lived at Abenaaso. If a trader was travelling from Akim to Asante, he let him pass unmolested. However if the trader was going the other way, he would pounce upon him and seize his goods. He was Asante.

Q: Didn't you hear of Kwame Abe?

A: He did not come from our state so we cannot talk about him.

Q: Why was the Asafo company not called upon to go and apprehend him?

A: The elders were not in favour of apprehending him because he was patriotic in a sense since he drove away those running to other lands.

Q: Did he harrass those traders who were going from here to trade in other places?

A: No, he did not harrass traders. He only attacked those fleeing the land.

Q: Why were roadblocks sometimes estabtished in those days?

A: Road blocks were made to prevent too many people especially Asantes from getting into Akim. We did not want too many of them on our land.

SPEAKERS

(1) Nana Yaw Kwabeng II
(2) Nana Yaa Kwatemaah II
(3) Kwaku Annor
(4) Kofi Nkondwa
(5) Kwasi Nyarko - Linguist
(6) Yaw Kra.

A H I N S A N

Q What is your ruling clan?

A Our ruling clan is Bretuo.

Q Do you have any other clan?

A The other clan is the Oyoko clan.

Q What is the response given by members of the Bretuo clan to greetings?

A It is "Otwie Nana."

Q Does your clan have any taboos.

A No.

Q Where did your forefathers first settle before moving to their present abode?

A Our first settlement was at a place called, Domisaso.

Q Why did you come here from Domisaso?

A Our forefathers were sent to Domisaso by God.

Q Who was your first chief?

A Nana Osafo Kantanka.

Q Were your forefathers the first to settle here or were others already here?

A The place was covered with forest when Nananom came here.

Q Why did Nananom choose to call this town Ahensan?

A Asantehene was once going to "the Hwamu Sa" (The war against the Ewes). When he reached here, our king, Nana Osiwaa, advised him not to proceed any further till he (Asantehene) had sent some scouts to bring back reports of the conditions at the battle front. When the Asantehene agreed to return, the place was called "Ahensan" meaning"where kings change their mind."

Q Was Ahensan independent at that period or under a stronger state?

A We were under the Asantehene.

Q When was that?

A During the Bekwai and Adansi War.

Q What is the meaning of the saying, "Adansi nkotoankotoa nson, obiara da ne bon ano?" (Adansi little seven crabs, each is in its hole)?

A In the old days we were not under the Adansihene but each of the seven divisional chiefs as we have them now, were independent and directly under the Asantehene.

Q Could you give us the names of your chiefs in the chronological order?

A Nana Asiamowaa Nyame. She was a Queen and was the mother of Bretuo clan.

2. Sarfo Kantanka
3. Osafo Agyeman, he was a brother to Osafo Kantanka.
4. Owusu Addo
5. Nipa Boyifie
6. Kyei Berempong
7. Kwabena Kumi (was destooled)
8. Tooto (was destooled)
9. Kwasi Adjei (was destooled)
10. Kwabena Obeng (was destooled)
11. Kwaku Kra
12. Kwadwo Asokwa
13. Kofi Akowua
14. Kwaku Duro
15. Osafo Kantanka is the present ruler. He occupied the stool four years ago.

Q Why are the names of some of the past chiefs not mentioned during the pouring of libation?

A It is because they were not good chiefs and did practically nothing good for their subjects.

Q What are some of the charges for destoolment?

A They are stealing, adultery and if he is on bad terms with the young men.

Q What part did the chiefs play during a war?

A When there was a war during a chief's reign, he participated. Osafo Kantanka, for example, participated in the Osei Tutu War.

Q Did he win any titles after the war? Was his name, Osafo Kantanka, one of them?

A Yes, he was, before the war, known as Osafo, but earned the "Kantanka" for the bravery he showed during the war.

Q Why did Mamponghene and other go away to settle elsewhere?

A It was not as a result of war. Aberewa Fobo died and all the Ashanti royals were invited. Some of the burial insignia/were borrowed from the Asantehene /that were carried away by them.

Q Do you have any gods or shrines here?

A Yes, Kobo shrine. It safeguards the town and was so famous that it was at times consulted by even the Asantehene during war. He used to offer the shrine a cow annually.

Q What other social services does it do. Does it help barren women, for example?

No. That is the work of River Hoahoa.

Q What are the origins of the Boko shrine?

A Boko Afua has been with us since the period of Creation.

Q Any other gods, especially one that guards society against evil and can punish sinners by death?

A We had one here from Dompoase during a certain period but it has been returned.

Q How were your armies formed in the past?

A Everybody was conscripted.

Q Were there cases of people refusing to join the armies because they had no weapons?

A No. Most people fought with cutlasses and those who had guns got rations of gunpowder from the chief.

Q What served as your weapons before the introduction of guns?

A Clubs.

Q What served as your farm implements?

A We had an indigenous cutlass called the "Pomadade".

Q How did you get the materials with which you produced the cutlasses.

A They dug stones (Twetweboo) from the ground and extracted iron from them. It was the iron, thus extracted, that was shaped into the "Pomadade" cutlass.

Q Since we are in the Adansi state, it seems very appropriate to talk about gold. It is a fact that our forefathers used gold to serve various purposes. If suppose a certain young man went on gold prospecting in the past and got some gold dust, what did he do? Did he just pocket all of it or give some of it to the chief?

A Yes, some of our youngmen indulged in gold prospecting. They used to dig deep holes near some rivers and washed the soil they dug up to pick out the grains. The chief, who owned the land, also had his share.

Q Nana, how was it shared out between the chief and the gold diggers?

A The whole treasure was divided into three parts. The chief took one-third for himself and gave the rest to the gold-digger.

Q How could an alien join in the gold prospecting?

A He had to consult the chief who owned the land, for permission.

Q Did he have to give a third of his find to the chief too?

A Yes, but he had to reach an agreement with the chief about this.

Q The chief, by tradition, was not allowed to carry out any farming or trading of any kind. He always remained in his official residence provided by his people. It was necessary of course, for the chief to receive some money so that he could meet the costs of looking after his family. How did the chief get money into his coffers?

A This is what the chiefs did. You know there is a lot of gold in this area and those prospecting it in the old days were all engaged in the business in the bush. Unlike the present generation, people of those days were honest, so when anybody dug out any gold he brought it to the chief to be shared out in between them. This was how he got the money to meet all his expenses.

Q We understand that parts of some animals must be given to the chief when they are killed. What are these animals?

A They are the large game such as Kokote (wild pig), Okwaduo (a type of monkey), Wansane (deer), Sboe, Kotoko (porcupine) and Otromo (bush cow). The chief also claims some parts of the elephant when it is killed on the state lands.

Q If an elephant, for example, is killed, which parts are for the chief?

A The thigh, the tusks and the tail.

Q That means that the hunter only takes the meat. Why was that since the sale in ivory was very popular?

A Yes, but during that period, there was no market for it.

Q Did your forefathers engage in the kola trade?

A No. This area did not engage in that trade.

Q In the old days, Nananom often travelled to trade in other parts of the country. Some went to the North and others went to the Coast. If somebody from say Ahinsan left on a journey to trade somewhere, what did he do at night? How did he find accommodation for the night?

A He finds accommodation in the first town or village he reaches during the night.

Q Suppose I am a stranger travelling from Kumasi to the Coast, and reaches Ahinsan in the evening. What should I do since I may not know anybody in the village?

A You report to the chief who will help you with your difficulties.

Q Do you have to pay for the services given to you in some way?

A No, we do not charge any fee. You only have to thank your host and proceed on your way.

Q Suppose on the way to the Coast, you reach Praso, how do you cross the river if you do not know how to swim?

A There was a certain man at the crossing point who operated a boat to ferry people across.

Q Were travellers charged any fee by this boatman?

A Yes, you paid some money. That was his sole occupation so he charged some fee.

Q Did he give the money he collected from travellers to his chief?

A Yes, he gave it to the person who owned the land around the river.

Q Well, Nana, we shall now discuss the conditions in the North. What were the chief market centres to which your forefathers travelled to trade?

A Gyaman and many other places whose names I cannot remember now.

Q What were the main items of trade?

A They took along with them salt in exchange for shea butter and blankets.

Q But we have been told that slaves were obtained from the north.

A Yes, our elders could use kola nuts as the medium of exchange for the slaves on the market.

Q From whom did they buy the slaves?

A From the Northerners. Anybody who had some could bring it to the open market.

Q When people decided to go to the north to trade, did they go collectively as a group of traders or did they go individually?

A Any individual could go to the North at any time of the year. All the same it was better to go as a group, but if from the nature of your goods, you cannot wait for anybody, you go alone.

Q Nana, suppose a chief had some goods for sale, what did he do since he was not allowed to engage in trading?

A He stayed at home and sent his people to go on the trip.

Q Who were the "people"? Were they his children?

A They might be his children or his nephews.

Q Nana, please there is something I do not understand. It is the saying "Adansi nkotoa nkotoa nson, obiara da ne bon mu." You did not explain it fully.

A The explanation is that in the old days, when Odomankoma Kofi (the Creator) created us, he created seven clans. Each clan had its own state and after constant warfare, they got together to form the Adansiman.

Q Did that mean that each of the seven clans was independent of the others?

A Yes.

Q Who was your chief during that period?

A Nana Nkansah.

Q Did the people of Ahinsan participate in the Yaa Asantewaa War? For which side did they fight?

A We fought for the Asantehene.

Q Why did the people of Ashanti allow a woman to start the war instead of a man?

A The explanation is that Yaa Asantewaa was the chief of Ejisu and when Nana was taken into exile, there were most of the Ashanti chiefs at Ejisu. When they heard the news they failed to act immediately and it was the woman who was inspired by God to call for immediate action. "Why are you refusing to say anything about the capture of my brother?", she asked the people of Ashanti. "I, a woman, will go and rescue him if you are women." After this speech, the men placed themselves under her leadership to start the war. Thus the saying "Yaa Asantewa, the woman who can face bullets."

Q Adansiman fought with Ashanti against the British but the latter emerged victorious. Were the British vindictive; did they punish Adansiman in any way?

A The white man did not punish us.

Q Are there some elders who witnessed Prempeh's return from Seychelles Islands?

A Almost all of us witnessed the occasion. We went to Kumasi to welcome him back.

Q What did the people of Ashanti do on his return?

A When Asanteman heard he was being returned, they held a durbar at Manhyia to welcome him and he went round to converse with the chiefs who were present.

Q When the Asantehene returned, he was demoted from the position of the Asantehene to Kumasihene by the British. Did he hold this position for a long period and which of the two offices was recognised by the Ashantis?

A What we knew, was that our King had returned from a journey. He was the Asantehene before the journey

and to us, he returned in the same capacity.

Q In the old days, when there was a cause for war, did the whole state meet to discuss it at a Council of War or they went for war when asked by the chief without prior discussion?

A A courtier could report to the King informing him about another king somewhere who was getting too powerful. The Asantehene could despatch troops to subdue him. First of all he held a meeting with all his chiefs and they swore an oath of allegiance to participate in the war.

Q Did the individual chiefs demand explanation for the war? What I mean is, if the Asantehene decided to go to war with the Gyamanhene, did he convey a meeting of all the Ashanti Chiefs to tell them: "This is the situation what do you say?"

A Such a meeting was held at Kumasi to discuss the reasons for war, and where they were going to fight.

Q Could any chief refuse to participate in the war because he disagreed with the Asantehene on the causes for the proposed war?

A No chief could say that.

Q Could the elders here tell me why the Adansis migrated to some other lands and on their return named a certain spot, "Bonsradwae". Where did they go and what is the meaning of the Bonsradwae?

A That is a question for the people of Fomena so we are not going to answer it.

The Panel: Nana Osafo Kantanka Akowuah
Ohemaa Apeasem Kwaku Dom
Amoako Gyampa Kwadwo Kesee
Frimpong Manso Kwadwo Asubonteng.
Kofi Adu
Kwame Dwaa

A M U D U R A S I

Q Why is this town called Amudarasi?

A Our ancestors come from Akataase. The first chief was Nana Adu Yaw who appointed Nana Oduro Panyin as his chief scout (Akwansrahene). Adu Yaw had a wife, Obimpe with whom he had a son Kwabena Waawe. There used to be at this present site a tree called Amuduro under which our people from Akataase came to sell yam. The people would then buy salt from the traders who came there and return to Akataase with the salt. Because of the distance between the main trade route and Akataase it was decided that our people should move and settle at this spot where the Amuduro tree was. However before this could be done war was declared between Adansi and Bekwai.

Because of the war our people had to evacuate Akataase; some went to Assin and others went to Akyim. Nana Adu Yaw went to Akyim where he died. It was his son Kwabena Waawe therefore who returned and settled at the proposed site under the Amuduro tree with his followers and founded the town. This therefore is how the town came to be here and how it got its name Amuduroasi which means: Under the Amuduro Tree.

Q What is the ruling clan of this town?

A Ever since the time of Nana Adu Yaw it has always been the Asene Clan.

Q What response does one give to a person belonging to the Asene Clan when he greets you?

A 'Saa Na' which is the shortened form of Saa Nana.

Q Were there any people staying at Akataase before Adu Yaw settled there?

A No. It was Adu Yaw who founded Akataase and his son Kwabena Waawe who founded Amudurase.

Q Are there any people still at Akataase?

A Yes. There are still people staying in the 'old town'.

Q What division does the chief of Amudurase come under in the Adansi state?

A He serves under Oduro Panyin, the chief of Edubiase who in turn owes allegiance to the Omanhene at Fomena.

Q What section does he serve in time of war?

A The right wing under the Nifahene.

Q Who was the very first chief of your people and who succeeded him.

A The first chief was Adu Yaw and the rest are in a chronological order:

1. Adu Yaw
2. Kwabena Waawe
3. Kwaku Ofori
4. Kwadwo Donkoh
5. Yaw Ansere
6. Kwadwo Donkoh II
7. Yaw Donkoh II (Apeagyei)

Q Had there ever been a chief before the Bekwai-Adansi war?

A No. Only Adu Yaw had been on the stool.

Q Which of the above-mentioned chiefs had ever participated in any war?

A Only Adu Yaw participated in the Bekwai-Adansi War.

Q Had Akataase been founded yet during the period of Osei Tutu?

A This is difficult to tell.

Q Which of your chiefs died whilst on the stool and which of them were destooled before their death?

A Those who died whilst still chiefs were: Kwabena Waawe and Kwaku Ofori. Those who were destooled were Kwadwo Donko and Yaw Ansere

Q What is usually done when a chief dies whilst still on the stool?

A When death has been ascertained the body is locked up in a room, and the event is not made known to anybody but the immediate elders. A delegation is then sent to Edubiasehene whose servant is dead. Until Edubiasehene has been informed the event is not made known to the general public and the body remains indoors.

Q Why does every chief wish to die on the stool.

A This is because when a chief dies on the stool, a stool name is created for him and mention is made of him when libation is being poured. On the other hand no stool name is created for the one who is destooled and his name is not mentioned in libations; if by a mistake his name crops up in a libation the drink is splashed unceremoniously on a wall as a sign of disgrace.

Q Has any of the mentioned chiefs any special appellations, if any, how did he come by it?

A Yes. Kwabena Waawe. His appellation was: Waawe Adu Asare Okontomene. This appellation however is given to anybody who comes by the name Waawe.

Q What special oath is taken in this town?

A Asi-Ameyaw Kwasiada! This belongs to Edubiasehene (Asi-Ameyaw).

Q Has the chief here a linguist's staff.

A No. The chief here has no linguist staff. It is the Omanhene who has one.

Q Has he got a state umbrella?

A No.

Q Has the chief got a direct access to the Adansihene who is the ultimate head of Adansiman or does he approach him through an intermediary?

A The chief addresses the Adansihene through the Edubiasehene.

Q What kind of person succeeds to the throne when it becomes vacant. Should it be a person from the Asene Clan?

A Yes. Only a person from the Asene Clan should succeed.

Q What happens then if there is no such person?

A In that case the chief's own son may be chosen to act as regent until such a person is found.

Q If a chief's son dies whilst still a regent what is usually done?

A His (the regent's) name would be mentioned together with his father's since he acted as the stool's guardian for his father.

Q Have you a special traditional music or games of your own?

A No. Our women entertain themselves periodically with vocal singing and 'ampe'. Apart from those we have nothing special of our own.

Q Where did you obtain this fetish god Amoa from?

A Nana Adu Yaw gave it to his son Waawe before his death. At the moment it is the fetish Taawofie, Ankobeahene's fetish whom we use to administer.

Q What does this fetish do for you and what do you do in return?

A On sacred days like the Akwasidae or Wukudae we pour libation to him. When it is necessary to slaughter a sheep to him we do so. At the moment he has no fetish priest to represent him so he remains dormant only as cumbersome legacy.

Q Is it because you cannot obtain a fetish priest that you do not worship him actively?

A That is not the case. Neither the stool nor anybody can appoint a priest for the fetish god. He is the only one who can choose and appoint his own priest.

Q What other fetish do you worship?

A Asuabenaa. It is this river goddess whom we actively worship at the moment and who helps us. For instance if a woman is barren and she is consulted that woman can be made fertile.

Q What things are taboo to this goddess?

A For instance it is taboo to visit the river on Tuesdays to fetch water. Other things are brass bowls and lemon. Also the river is forbidden to females in their menstrual period.

Q In that case what does one do if he is thirsty on a Tuesday?

A Any stranger can drink from the river on Tuesdays even if it is a female. For the townfolk it is strictly forbidden; only a child may do so. Because of this everybody has to fetch her water on Monday evening.

Q Have you got any traditional holidays or fetes. If any, what do you call it?

A Yes. 'Adwedeifiada'. This however is for all of Adansi and it is observed by all the seven divisions of Adansi.

Q What things (offerings) are used for this occasion?

A We use sheep, yam, eggs and drinks. The eggs and drinks are served to the visitors or those present; but the sheep and yam are taken to the stoolhouse where they are sacrificed to the stools.

Q What does this occasion stand for?

A Before the whitemen came we had no christmas and this was our way of having a christmas and also to remember our forefathers. It was also used to mark the end of one year and the beginning of another.

Q Did you use the new yam or the old yam?

A The new yam. Some of this had to be sacrificed before the chief and his elders could or can taste any of it. The young men however were not committed to this rule.

Q How were your fathers able to raise an army when the Adansi state got involved in a war?

A Everybody was summoned by the towncrier.

Q How do you get your arms in time of war?

A It is the Adansihene who shares out the guns, powder, and shot.

Q Where does he get the funds to buy the arms and store them when there is a war?

A The Omanhene gets his funds from land tolls and returns from other stool properties. When there is a war a list of requirements is given to the Saanaahene (Treasurer) who goes to the state coffers, draws the money and makes the purchases.

Q What were the main sources of revenue in the olden days?

A Rubber-tapping was carried on extensively, and people from outside the state, for instance, the Assin used to come and tap rubber. These people were taxed and the money went into the state coffers.

Q How were our fathers able to fill the coffers before the introduction of rubber and tapping?

A There were other sources. For instance when a hunter brought home an animal he would present say a shoulder or the hind to Nana who would then sell it and add the money to the state funds. These little amounts eventually added to become substantial amounts for in those days money was quite valuable.

Q Have your fathers ever engaged in mining?

A Yes. Our fathers used to mine in the olden days. They mined from the ground.

Q Could any common man mine some gold and not send some to the chief?

A When anybody mined some gold he should divide the amount into three parts and send one-third to the chief. He may then keep the rest for himself.

Q What instruments were used for farming before the whitemen came since there was no metal?

A Our fathers had metal forges. They constructed bellows with which they made weeding tools called 'Adre' from 'Twetweboa.'

Q Your fathers used to travel. What were some of the reasons for which they travelled?

A Our fathers journeyed in order to make money. For instance they went away to mine in places like Denkyira.

Q What were some of the places they travelled to?

A They migrated to places like Denkyira and Assin. When they found such a place profitable they would settle there; if not they moved elsewhere more profitable. When the whitemen came they began travelling to coastal towns like Cape Coast to buy salt and then send the salt to the northern towns like Gyaman to trade for other goods.

Q Therefore there were no journeys made to the north before the whitemen came?

A No. Before then journeys were made to Assin and Denkyira. When the whitemen came they began to travel to the south to buy salt and take to the north and then exchanged them for slaves. These slaves were then brought down south to Ashanti.

Q Did they bring only slaves in return for the salt or were there other things in addition?

A Our fathers also brought back blankets and bedding.

Q What were some of the names given to the blankets?

A Some of the names were: Bomo, Kasa, Nsaa, Nsankuhan. These were bought from the north because the art of making them was not known here.

Q Before journeys were made to the north what was usually worn here?

A We manufactured 'kyenkyen' (bark cloth) and wore them.

Q Where were beads obtained from in the olden days?

A These were obtained from the north.

Q What names were given to the different beads?

A There were Bodom, Mmawua, Bankaw and Nkyerema.

Q What were the beads used for?

A They were made into bands and worn on the arms and wrists. For the king's ceremonial costume the beads were inter-woven with gold carats and put on his wrists and ankles.

Q What was the significance of a king wearing the beads and gold bands?

A They signified the dignity of a chief or king.

Q It is said that a particular bead can multiply itself. Is this true?

A Yes. It is the type called Bodom. When they are deposited at a place, they are later discovered to have increased in quantity.

Q Was any of the beads dug from the ground?

A None was dug around these parts but it was this same Bodom which was dug from the ground.

Q Have you an Asafo group here?

A Yes.

Q What is its name?

A Aduana Asafo.

Q What is the use of an Asafo group?

A The first use of an Asafo group is that they play the role of search parties. When somebody gets lost or dies in the forest it is an Asafo group which searches for him. They also play an important role in funerals. They carry the corpse to the cemetery.

Q Why is an Asafo leader not called Asafohene but Asafoankye?

A The Asafo group originated from the coast therefore we use the coastal name for an Asafo leader.

Q It is said that people use to take kola-nuts to the north and sell them. Where did they obtain the kola-nuts?

A The kola trees grew in our forests. When anybody came across a kola tree he could clear the bush around it and claim it.

Q When a person managed to accumulate a large quantity of nuts and wanted to send it to the north who could he employ to carry the loads?

A In those days one had to carry one's own load.

Q What route would a person take to go to the north?

A The same old route was used by everybody in those days. Everybody had his rest-stop. Some used Kwadwo Nkwanta and others used Amudurase where they slept and from where they would continue on the . . . . next day.

Q In which northern towns did they go to sell their kola-nuts?

A Bontuku was the main marketing centre.

Q How did Nananom obtain slaves from the north and bring them south?

A There used to be a certain warrior in the north called Saamoono (Samori) who conquered large areas and sold his captives as slaves. He rode at the head of his army and usually had most of the old and infirm killed; he would them take the young and strong and send them to the slaving centre where people would come and choose from among the slaves.

Q What were these slaves used for?

A They were given some liberty and added to the owner's household in which they would play the role of servants. The owner may choose to marry the slave if it is a woman.

Q When slaves become part of a family are they or their descendants able to succeed to a stool?

A If it is discovered that one's ancestor or ancestors were slaves one cannot succeed to a stool.

Q Could such a person succeed if there happened to be no one else?

A Yes. He could do so since he is now a member of the family.

Q In the olden days what did our fathers do to their captives captured in battle?

A When captives were taken in battle they were brought home and made into slaves.

Q Could a person sell his slaves if he fell into financial difficulties?

A Yes. A person could sell his slaves if he went broke.

Q Has there ever been an eminent Alhaji Moslem staying in this town?

A None. Each Alhaji would come here for only about a week and then depart.

Q Has this stool ever had any land disputes with other towns?

A No. The land belongs to Edubiase stool so any disputes are carried on by Edubiase.

Q If the chief has any goods he wanted to send to the north to sell who would carry them over there?

A The chief has servants to carry the goods. He would then appoint an Asafo leader (Asafoakye) to lead the travel party.

Q What role do the Gyaasehene and his subjects play in the palace affairs?

A The main duty of the Gyaasehene is to look after the Palace stools, and Palace properties. In the olden days it was the Gyaasehene who appointed somebody to go to the market to buy food for the chief's meal. In fact all/three other Palace chiefs, Soodohene, /the Saanahene and Ankobeahene were under the Gyaasehene.

Q Were you having a Batahene in the oldern days?

A I do not know about that but when a meeting was held like this gathering here and it was necessary to appoint an Asantefoohene it was done. His job was to supervise all of us.

Q When somebody returned from a journey with a lot of wealth how was he prevented by the chief from showing off or boasting?

A When such a person returned home he could be appointed to a responsible post like Asafohene or any similar post. Since any such post was under the jurisdiction of the chief he could be dealt with if he behaved irresponsibly.

Q What has been the main occupation of the people since the olden days. Has it been blacksmithing, weaving or pottery?

A Our oldest occupation has been farming. We would send our products to the main road for display and travellers would buy them.

Q How was a stranger to this town able to get accommodation and food?

When a stranger arrived in any town he could approach the head of any household. The head would ask him the purpose of his visit and then proceed to give him shelter and food for the night. The stranger could continue on his way the next day. Everything was free.

Q How could people cross the River Prah to conduct trade on the coast?

A There were people at the crossing point who had built boats so travellers used them. It was much later that vehicles were introduced.

Q Were travellers charged in any way for being ferried across the river?

A No. Because the chief at the river-side had employed the boatman and gave them allowances for their work.

Q Where were the clay used for making cups mined?

A They were mined on this our land.

Q But why was there a dispute between the Amudurasi and Asaman people when the clay were obtained at this place?

A Nanenom explained it that some of the clay was also mined at Edubiase but our people were denied the use of it. Nobody was allowed to bring some of the clay here, when the stool was at Edubiase because the land belonged to the Edubiase people.

Q What is the meaning of that, please?

A The explanation is that when some of the clay was taken to places outside Edubiase the Okyeame (Linguist) there was taken to task for reasons you know of already.

Q How was a royal family created?

A The offsprings of the Founder of this town formed the royal family. Therefore they owned and looked after the state lands and that is why they are still regarded as the members of the royal family.

Q Why do you follow the maternal succession but not the paternal?

A It is said that in the past there lived a man who had seven wives and he annually sent one of his children to bring back yams for his stool. But none of the children returned from these trips. It happened that on one occasion, the first wife refused to allow her child to go on such a trip and this hurt the husband so much that he became very moody. His sister therefore questioned him about the change in his behaviour and he gave the explanation that he could not find anybody to go on a trip and bring yams for the stool. The sister proposed that her child to be sent out on the trip and the man agreed. When the nephew went on the trip, he was taught how to cultivate the yam so he came back and introduced the art. The nephew reported this to the man and he was so pleased that he made a will to the effect that his nephews be his successors since they were more obedient than his children. Thus the creation of the maternal succession.

The Panel: 1. Yaw Apeagyei
2. Kwabena Waawe
3. Kwaku Afrifa (Ankobeahene)
4. Kwadwo Sakyi
5. Kwadwo Waawe.

FRIDAY 8TH AUGUST, 1969. AKWANSRAMU ADANSI

Mother Earth have a drink.
Nana Nyaa have a drink.
Nana Ano this is a drink for you
Nana Abua have a drink
Nana Kwame Mintah have a drink
That is how it is done
Whatever happens, affects the youth
And at the moment you, Anyan
The Great warrior, who first came to
Settle here, on the banks of Ntabia
Today your light is burning and anybody
could come and warm himself by its warmth.
Today our own government has sent
Its messengers here to ask about our History
So today, Friday, they arrived here and
did not arrive empty-handed.
They brought a bottle of drink to
Pour libation with our forefathers.
We are offering you the drink.
In doing so, I go on my knees to beg you to
Accept the drink.
Prekom, have some drink!
Ani kokoo this is some drink!
Bosie, have a drink !
Ago, have a drink !
I beg you to help these strangers to take along
with them something that will bring glory to this town.
Please do not allow any evil to befall them.

Q. This town is called Akwansremu, could Nananom please explain it to us, the origins of the name, Akwansremu?

A. It was during the reign of an Adansihene, called Nana Kwantwi Barima that the town was founded. Three of his subjects called Kwaku Gyeni, Amponsah Agya and Anyan respectively arrived here. They were asked to come because at that period, Adansi and Asante [illegible] so the Adansi were/ One day, one of them went to a place called Bopoakoso which one could reach after crossing Prakum. He went into the forest and when he returned, he incurred the anger of the elders for not informing them of his trip.

/to watch the road for the Asantehene.

They therefore beat him so much that he became very furious. He left Nananom, without bidding them farewell, for Kumasi to inform the Asantehene of his plight. Asantehene summoned nananom to appear before him and he asked them to why they had started to fight among themselves when he had sent them to see to the extension of the borders of his kingdom. He decided to pardon them because they were his scouts but warned them not to commit the same offence again and also they should go their different ways when they returned to their lands. When they returned, Amponsah Agya went to Akrofuom. Kwaku Gyeni the younger brother of Anyan went to Kwadwo Nkwanta. It was Anyan who stayed here, and he always went to report every trouble that occurred here to the Adansihene at Fomena. Anyan and Kwaku Gyeni whose father was called Nkyipani, claim to have brought us here.

The conclusion is that it was Kwaku Gyeni and Anyan when Panyin was at Kwadjo Nkwanta and Amponsah Gya was at Akrofuom, that stayed and died here. There was a certain man called Ameyaw, who was staying at a place called Wereko Nkwanta. He was the best friend of Anyan's and he once during a visit, said he always got some tobacco and salt whenever he visited Anyan and since these commodities were not available at his own place, it would be better if he came to stay permanently with Anyan. He therefore moved to stay with Anyan and he became his friend.

Q. Nana, this land at the moment belongs to Nana Abadiakyire. May I know whether you have a black stool in this town?

A. Yes, we have one here.

Q. Which clan occupies it?

A. Asona.

Q. Has the Asona clan been the sole occupant of the stool since its creation?

A. Yes, the Asona people have always been the occupants. This is never changed.

Q. What is the response to a greeting from a member of the Asona Clan?

A. Yaa Forina.

Q. Nana, what is the Ntoro of the Odikro who looks after the town at the moment?

A. Through his father he is Akoreni.

Q. What are the taboos of the Akore people?

A. Kwafo, the Afase yam, white hen.

Q. Nana, is the white hen always a taboos or only at some particular periods?

A. It is always a taboo.

Q. Could you explain it to us whether that first scout (Okwansrani) who came here was the first person to settle here or there were some settlers already here?

A. Before him the place was thickly forested with no settlers.

Q. Could you remember and tell us the names of people who came to settle here after the arrival of the Pioneer?

A. Yes. The first was Nana Anyan. Then Nana Annoh, Nana Aburu and Nana Mintah followed in that order. After Mintah, the stool was occupied by a brother of the Queen Mother's called, Yaw Nkrumah, who was destooled after a short rule. After him we enstooled a certain woman popularly known as Yaa Kokoo but whose real name was Bosompemaa. She was helped in her rule by Kwadwo Twumasi who acted as Kurontihene. After him Nana Kwadwo Fori helped the Queen Mother to rule the town. He found the job tedious because the woman gave him very little help in executing his duties therefore it was found necessary to have a man as a chief. My uncle Yaw Kye was therefore chosen to occupy the stool.

Q. Have you had any other occupants since then?

A. After him it was Kwadwo Amponsah and after Nana Kwadwo Mintah's reign nobody died on the stool, all the chiefs have been destooled.

Q. Were the stools of those who died as chiefs blackened?

A. Yes. Every chief's stool was blackened but the stools are not here. They are at Fomena.

Q. You just said that no other chief died on the stools. Why were the latter chiefs destooled?

A. It was because of the lives they led.

Q. What are some of the factors which led to the destoolment of chiefs?

A. When he refuses to put right things that go wrong in this town and when stool properties are not taken proper care of Sometimes they refused to answer any destoolment charges and abdicated.

Q. Nana, were the latter chiefs destooled at the period when cocoa was of great economic importance?

A. Yes.

Q. Then could one assume that they were destooled as a result of land disputes and about cocoa farms in general?

A. The point about cocoa was that when one was enstooled as chief, he could make a cocoa farm with the help of the rest of the clan or the whole town. If a chief refused to take advantage of this to make money for the stool, he was charged with laziness and destooled.

Q. What about a chief who sold stool lands without consulting his elders?

Q. Why was he called Safo?

A. When our ancestors went to the Elmina War, the people of Elmina petitioned the Whitemen to come to their aid or the Fantes would be routed. So the whitemen sent along some troops who stayed at Fosu, to prevent the Asantes from going back to their country. The Asante general therefore tried to find a way through and he put the Adansi scouts in charge of the work. My forefather who was appointed to lead that force was able to lead the Asantes through the bush to a place called Aponosee whilst the whitemen were waiting for us at Fosu. When we arrived at Aponosee it meant that we had gone round the whites. So through his effort and leadership my forefather was able to bring the men to Adansi and to Kumasi.

Q. We understand there was once a war in Asanti in which our forefathers at the other side around the Fomena area took part. But those from Akwansram to Prasu fought for the Whitemen. How far is that true?

A. It's quite true. The people living between the River Bosompra and Esiem fought on the side of British.

Q. Nana, there are some facts in a certain book written by a white man which we would like you to verify. The people who lived behind the Kusa hills, though they were Asantes, served the English flag. Could Nana explain how this was brought about?

A. During Yaa Asantewaa's period, there was a certain man from Atobease whose name was Barimah Nkansah. During his period the whites were on the warpath to Kumasi when they were stopped by the people of Dompoase who had made up their mind not to let the whites through. Message for help was sent to Nana Nkansah in case there was war. So he went to Kumasi and swore an oath, but when he returned the Adansi state refused to allow him to fight the whitemen. Since such a fight would be disastrous for him (Nkansah). But the Dompoase people killed some whitemen and sent their heads in a brass basin to Nkansah who immediately consented to fight. Akrofuom chief who hailed from Dompem refused to fight and his stool was taken away from him so we crossed the river to Denkyira.

Q. Did they refuse to fight because of the fear they had for the whiteman or what?

A. Yes. After this, Nana Kwabena Ofori was sent to carry the white man's food from Praso. On his way, he had to spend a night with his force at Akrofuom here, and it was at this point that the Adansihene sent a message to him (Kwabena Ofori) that he had not sanctioned the trip so he should return. He refused because he was going to obtain supplies for his forces but told the rest of his men to return to their houses if they had such responsibilities like looking after their aged relatives. He continued the journey and gave a letter by the Adansihene to the whitemen. They asked him whether it was true that the Adansi people were at war with them, and he replied in the negative. They then asked whether anyone was on the warpath between the coast and Bekwai would attack them. He said nobody/ The Whitemen would. them gave him, his nephew and his son accommodation for the night.

The next day, the white men accompanied them to a certain hill called Abuboa where the Adansi fired at them. The whitemen really found it tough and from there, they proceeded to the Kusa mountain where there was another fight. From there, they went to a river near Dompoasi, called, Aboboanum and again there was a bitter fight there. They concluded that Nana Kwabena Fori's stories and promises had been proved false and so the whitemen could do whatever they liked with him.

Q. Nana, when the whites found out that he had deceived them, what did they do to him?

A. He was tied up with a rope.

Q. Did the capture of Nana Fori become an oath?

A. It was once an oath and whoever invoked Kwabena Fori's nnwamhoma Kwabena Fori's sheep rope" was in for trouble. But now it is no longer a binding oath.

Formerly one could be fined about £40 to £60 if he was unlucky.

Q. He (Nana Fori) was not a chief, why was an oath created in his honour.

A. After the war he was made a chief of Adanse. The person who enstooled him was called Nana Omari.

Q. Do you have any oaths in this town at the moment?

A. No. The only oath we have got is 'Praso ne Adanseman' Prasu and the Adanse state'.

Q. Is that an oath for the whole of Adansi state?

A. Yes.

Q. Hasn't there been any great event in this town as a result of which an oath was made?

A. As for that, we can cite, "Nana Akorabo" or "Nana's calamity" as an example.

Q. What brought about "Nana Akorabo?

A. Nana went on war and was wounded by a bullet (Akorabo).

Q. Who was that chief?

A. Nana Annoh.

Q. In which war did this happen?

A. I do not remember.

Q. What is done to somebody who misuses the oath?

A. Not much. At times the person is fined about 8/-, it is usually used to settle marriage quarrels.

Q. If somebody misuses the oath and refuses to pay the fine imposed on him by the elders what will happen?

A. Nothing.

Q. Can't such a person be jailed?

A. In the past when one didn't respect himself and committed adultery, he could be imprisoned if he could not pay the fine he was asked to pay.

Q. Were the elders of a minor or juvenile informed if he got into trouble?

A. His elders were informed to meet the chief and his council and one of them was asked to volunteer and defend the child. Such a person was made to swear an oath of 'Prase and Adanseman' and/or "Bonsam Amantuo" to bear the consequences of the matter.

Q. Was "Bonsam Amantuo" a kind of oath?

A. When the whole state was forced to move / during the Adanse Bekwai our great god Bonsam was taken across the Pra to Assen. This became an oath. Bonsam Amantuo 'Bonsam's exile.

Q. These days, you serve Abadiakyire. In the past how were quarrels settled? Did you have to send them to Nana Asadiakyire's court for settlement?

A. They were settled as it is done now, that is all cases are first settled here.

Q. What was the role played by the chief of Akwansremu at the court of Nana Abadiakyire?

A. He sat at the left side of Nana Abadiakyire.

Q. Is he then the Benkumhene?

A. He is not. The explanation is that he is his son whom he had given a black stool.

Q. Ahweaso chief, for example, is the Akwamuhene of the Krontihene at Fomena. What then is the role of the Akwansrahene at the court of Abadiakyire?

A. In that case, he (Akwansrehuhene) is an Osafohene or Captain.

Q. Did somebody have to achieve anything before he was made an Osafohene?

A. He was honoured as a result of the number of wars he has taken part and the bravery shown in them.

Q. Do you have any deity which helps in looking after the town?

A. The Deity we have in the Adansi state is called, Bonsam. We do not have any smaller deity or fetish here. But when one offended any other fetish we helped him to get out of trouble. When the matter seemed to be getting out of hand, the matter was taken to Patakoro.

Q. Nana, what is the name of the river you use here?

A. It is called Prekum. In the past, at the old site, we drank from the Bosie.

Q. When is water not taken from the Prekum?

A. Tuesdays.

Q. Why?

A. When we do what is taboo to him our children start dying. But as you know / the survival of a town depends on the children.

Q. But Prekum, is only a river or it is also a form of a deity you serve.

A. No.

Q. How were you able to know that Prekum did not like to be visited on Tuesdays?

A. We went to consult an oracle.

Q. What happened to make you consult an oracle.

A. There was a time when many of our children died.

Q. Who was the chief who led the people to consult the oracle?

A. Kwaku Nnuro.

Q. Do you serve Prekum as a deity?

A. At times sacrifices are made to it. Sometimes a sheep was slaughtered for it. This town was very small at its beginning but now, with his help, it has become bigger.

Q. Nana, who does the slaughtering for Prekum.

A. The chief (Odikro) and his elders.

Q. Did you have to send any part of the sheep to Fomena for the Abadiakyire?

A. No.

Q. We understand there is a river here which helps the barren to have children, how far is this true?

A. You could consult the chief to lead you there. He had to pour libation on your behalf. If you get what you ask for you could then send gifts to the Odikro.

Q. Has Prekum achieved such feats before.

A. Yes, many of them.

Q. Could you give me an example of somebody who has been helped by Prekum before?

A. Yes. I have a child overseas who was married to a certain woman, one of my subjects. He got into trouble and he wrote home that if we did not help him that might mean the end of him. I went to consult Prekum with a hen and asked for help. The priest helped in the sacrifice and we gave some of the meat to the Odikro (chief). With the help of Prekum, the trouble was overcome and the boy is still happily staying overseas.

The second example concerns a certain girl here called Afua Amoah, who after marriage was found to be barren. She therefore came to see me with some drink and I accompanied her to see Prekum. After pouring libation we promised to give him a sheep if the woman was made fruitful. Today, with the help of Prekum, she has some children and we have given him what we promised.

Another child called, Kwasi Prekum was named after Prekum because the river helped in making it possible for the mother to give birth to him. Today he works at the mines. A certain Nigerian woman was also helped to get a female child after having only boys.

Q. Is the Odikro permitted to use a state umbrella at Fomena?

A. Yes.

Q. What emblem is on top of the umbrella?

A. We have two kinds of umbrellas, the "Akrompon kyini " has nothing on the top.

Q. Has Nana a linguist - staff?

A. No. He must comsult his father if he wants one but it all depends on his financial position.

Q. What sort of festivals do you have in this town?

A. We help our overlord at Fomena to hold his on Thursday and Friday In the festival all the villagers assemble there and the festival is held on the Friday.

On the same day, sacrifices are made to our ancestors and the stools. On the Saturday there is a durbar during which drinks are served (Nsadwa). On Monday all the visitors start going back to their homes and on Tuesday, Bonsam, too holds his festival. On Thursday Bonsam holds its annual outdooring festival (Afanhyiakom).

Q. What is exactly done during the "Nsadwa"?

A. We buy only palm-wine and the chief goes to a part of the town called Krobo where the ceremony takes place. The state gathers to drink the palm-wine.

Q. Do you hold your own festivals when you return to your homes?

A. On a Friday after the Fomena festival, we organise ours.

Q. What do you take along with you to Fomena to Abadiakyire when you pay your annual visits?

A. The Queen-Mother takes along yams and any other commodities available. The Odikro also takes along a sheep and some drinks for sacrifice.

Q. Nana, what are the festivals actually meant for?

A. It is meant to prevent evil befalling the state and also to give food to the stools and the dead. It is a very old custom and it is not practised by all states. Places like Akyem-Abuakwa, Akwapim practise it. Kumasi used to hold it in the past but now it has changed to the Akwasidae.

Q. Are there some customary rites the occupant of the stool must perform at the period immediately before the festival?

A. Yes. For example nobody is to start farming. Any one who breaks the rule is taken to Fomena.

Q. Could one assume that the festival marked the end of your year.

A. Yes. It was some sort of annual anniversary.

Q. How are you able to know the dates or on which Fridays to hold the festivals ?

A. It is calculated like a calender.

Q. How do you calculate it?

A. The Friday after the Akwasidae and also before the festival, the Akwamuhene holds his first then followed by the Gyaasehene, four days after Akwamuhene's festival that is the Thursday after it we all go to Fomena to take part in Omanhene's celebration which falls on Friday.

Q. We understand before Adansi holds its festival there is first a festival for twins.

A. Yes. Akrokyere holds it.

Q. What is it meant for?

A. Well, it is a kind of deity (Abam) which is made for all twins.

Q. Nana, why is it that the Akwamuhene holds his first before any other person?

A. Akwamuhene is the third powerful person in the state. In the olden days nobody touched the new yam harvests before the festival. So it was decided that the Akwamuhene holds his first, to open the ceremony, for the harvesting and eating of yams.

Q. What I would like to know is why is it that it not the Krontihene but the Akwamuhene who holds his first? Does it mean that yams were introduced into this area by the Akwamuhene or somebody who came from his clan?

A. It is an old custom.

Q. We would like to know what brought about this custom.

A. Well, he takes the lead in many things concerning the festivals.

Q. Nana, why is that chief called the Akwamuhene in the first place?

A. The tradition is that we have Kronti, Akwamu, Kyidom and Domakwaa. These are names given to them by our ancestors.

Q. Nana, what I mean is that the Kronti could be explained by the fact that it is the "head of the town". Gyaase too could be meant

" "the base of the fire". But Akwamu is only the name of another state. Is it something you learned from the Akwamu people of what?

A. It was not something we borrowed from the Akwamu people. The king of the Akwamu state, himself, is a Kyerepon. When he was at Akwapim he terriorised the Kyerepong so they fled to other lands. Some of the Anum people also left but some of the Kyerepons remained. That is why I say we never borrowed anything from them. The fact is that we had our traditions and customs before them.

Q. Nana, is it not true in the Akan state that many things were borrowed from the Akwamus?

A. No.

Q. Nana in the olden days did every young man have to inform his father of his intentions to marry before he actually did so?

A. Yes. Before he got married he had to see his father and tell him about the girl in whom he is interested. The father, then questioned him whether he had sufficient savings.

Q. Could the son arrange everything and inform the father afterwards?

A. In the olden days? You only had to see the parents of the girl with a bottle of imported gin.

Q. What about before the whitemen arrived in the country?

A. We used one or two pots of palm-wine. The suitor honoured the girl with about 6/- and his father gave her relatives about 9/- as a stamp or "Thank you drink".

Q. Could the girl start sleeping with you after that?

A. Yes, of course.

Q. Did she have to make a big fest on the day she came to your house.

A. Yes. She invited many friends and relatives and gave them food to eat. In the evening she was brought to the home of the husband by the most elderly woman in the clan.

Q. Nana, in the olden days, it was expected that every girl enter the marriage life as a virgin. Did you have to take divorce proceedings against a girl if you found her not to be a virgin?

A. Hmmm ! It depended on how much you loved her. The situation was that if after the first night you found faults with her, you could go and inform her family about it that, "you did not bring up your child properly." I have seen that she had a bad life before her marriage. You could then hand her over to the family.

Q. Are there some old traditional songs and dances which are still performed here. Any special drumming?

A. There were song dances called "Wanne", "Tatia", and "Etwum", we had also a brass band; but now it is only Adakam which is played at times. We have forgotten most of them.

Q. When would you perform it for us, so that we get it on our tape-recorders.

A. It is only performed on special occasions.

Q. Which occasions?

A. When a prominent person dies or doing festivals.

Q. So it's not a dance performed by the youth in the nights during the full moon?

A. It is also performed during those days.

Q. In the olden days, there was a practice in which one helped his in-laws to clear his farm. How was it carried out?

A. The person asked for the help of his friends and when he got about 4 to 6 of them he went to inform his in-law about his intention of helping him on his farm. The father or mother in-law then made preparations to for board on that special day. He gave them food and some palm wine. At times the son-in-law could go and help in harvesting the crops.

Q. We understand that in the olden days, one had to possess a gun before one could marry.

A. Yes. That was the duty of your father.

Q. So if one was eligible for marriage but did not have sufficient capital or a gun, it meant that the person could not marry?

A. Oh no! You could marry. It was your father who had to arrange for your marriage and when he set about this arrangement, he looked for a respectable family. In the olden days, one who did not possess a gun would be asked when about to marry whether he knows how to set up traps for wild animals and crabs. "Wonim fidie sum ana agyokuo si?"

Q. When one engaged a girl and somebody had an affair with her, was the person made to pay any costs?

A. Yes, that could be done. If you had helped in the girls up-bringing it could be done. This happens in other places in Asante. In fact when you were seen holding the hands of somebody's wife under suspicious circumstances, you could be made to pay some costs at the palace. You were charged with trying to disrupt somebody's marriage.

Q. What was the main idea in engaging a girl from her infancy 'Asiwa' or Child marriage.

A. In the olden days there were fewer women than men.

Q. In those days when the frequent occurrence of wars meant the death of the majority of men?

A. Yes, but in spite of that the women formed a smaller percentage. There were also times when a friend could promise to give a child to be born to another friend.

Q. Do you have an Asafo in this town.

A. Yes, we once had one here.

Q. Did it have a special name?

A. Yes, Antenakurom.

Q. What were the uses of Asafo in this town?

A. When there was any trouble in the town, the members of the Asafo were asked to put it down.

Q. Nana, could the Asafo set up destoolment proceedings against a chief?

A. Yes. That is why it was banned by the whitemen when they began to rule us.

Q. It is said that the youth do not enstool a chief. Why do they use the Asafo to distool one?

A. In the olden days, they could destool a chief but at the time of the confederacy this was banned.

Q. We understand the office of the Nkwankwaahene was cancelled in 1945 when the Asanteman Council was set up, why?

A. It could make the chief insecure. The chief could be falsely charged by the youth and because they formed the majority, the elders could not refuse to give them a hearing; and it could lead to the distoolment of the chief.

Q. [illegible] If the youth cannot enstool a chief why do the elders not take up the distoolment proceedings but allow the youth to do so?

A. The elders were afraid of the youth. They were easily influenced by threats. Every state has its peculiar way it goes about to d..stool a chief, in Akyem - for example, it is done by five sub-chiefs (Amantoo).

Q. What are the origins of the Asafo?

A. We learnt this from the Fante.

Q. Nana, how were wars conducted before the introduction of guns?

A. We had guns in the olden days.

Q. Where was the metal used in making those guns acquired from?

A. We melted some iron ore from stones. It was taken from a special stones, called Atwetweboo.

Q. Could you get some of the Atwetweboo in this area?

A. No. But it could be obtained from Wassaw, Buna or Bontuku.

Q. Nana, [illegible] what we fought with us?

A. We used matchets before guns were used.

Q. Nana did you have a special name for the cutlasses which were manufactured by our forefathers?

A. It was called "Nkrante" or "Nhwea". Another name for it was "Pomadade". The Fante version was "Pomadade".

Q. What was then the "Adere"?

A. It was another name for our cutlass.

Q. Who manufactured the Adere?

A. We have had blacksmiths since the ancient times.

Q. In which part of Asante do you have these craftsmen in abundance?

A. Well, every blacksmith had to learn the trade at Fomasua. That was where Asantehene's state swords were made. Those who wove Asantehene's cloth were at Bonwire.

Q. In which parts of Adansi was goldsmithing their speciality?

A. Akrokerri and Fomena.

Q. Do you remember the names of some of the craftsmen at Akrokerri.

A. There was a certain man called Asubonten another one, Nana Yaw Dakwa later became the Akrokerehene

Q. Were there special designs set aside for chiefs or any person at all could choose any design he wanted?

A. Everybody was given what he deserved of course, it was not the same as those for a chief. You could fall into trouble if you broke this rule.

Q. Nana, was it possible for the Asantehene to ask any wealthy subject to make him rich in the olden days?

A. That could happen. His courtiers could approach a rich man for a loan for the Asantehene.

Q. Nana, why did he not approach a person like the Adansihene first, when he needed such things?

A. That was not done. If even you were a young man of some substance, you could be approached for a loan by the Asantehene though this was never paid back. There was a certain chief at Nyamesocalled Ateban and he was a member of the Asakyiri clan. The courtiers of the Asantehene discovered that he was rich so they were sent to obtain money from him. They took along with them a scale called "Kotoko" and informed the chief about Asantehene's intention to borrow from him. The chief therefore called a meeting of his elders and informed them. The Asantehene's messengers were given food and accommodation for the night.

The next day they met to put the gold on the scale. They found that the gold never reached the required weight and it seemed as if the scale was absorbing the gold. The chief brought out a large nugget which was placed on the scale. The scale broke up into pieces. Ateban then spoke in these now famous words "Akuntumma kuntun mmofra na enkuntun Ateban kese a ote Nyameso". As soon as we uttered those words, the courtiers grabbed the gold and went to inform the Asantehene about his insulting words. The Asantehene then sent a message to the chief to get ready for war, so the chief and his people fled and settled at a place called Kyekyewere in Denkyira.

Q. In the olden days when wars were rampant, how were people informed by an enemy to get ready for war?

A. A courtier was sent with a message and in most cases, he returned with a part of his body cut off. At times a package of gun powder and bullets were sent to the enemy with the message that they should start getting themselves ready for war.

Q. Does it mean that one was warned of a war before it was actually fought?

A. Yes.

Q. Could you go and ask for pardon if you were not strong enough to fight?

A. Yes, but that meant that you had accepted the overlordship of that chief.

Q. Which town was the main market centre in the Adansi State?

A. Edubiase.

Q. Which goods were sold at that market?

A. Many things. Mats, called "Pookete", Pots and"Boadekena". Mats made from the raffia palm.

Q. What goods were taken to the market by traders from Akwansramu?

A. Plantain, cocoyam and yams. You used the profits gained there to bring some other goods home.

Q. Did it mean that you did not engage in any special crafts like carving and weaving?

A. We knew nothing about carving, but could make baskets.

Q. Nana, since the highway passes through your town you could tell how travellers get accommodation for the night when they passed on their way up and down?

A. That was not a problem. He made enquiries at some homes and he was given accommodation.

Q. Nana, what was done if the stranger died during the period he sojourned with you?

A. The Adansihene had to be informed first before he could be buried.

Q. What was done to his possessions if no relatives came to claim them?

A. They belonged to the Odikro.

Q. If you knew where the deceased came from, could you carry the corpse to his family?

A. You only had to go and break the news to them.

Q. In the days before the introduction of the coffin, how was a dead body brought from the villages into the towns?

A. They were put into hammocks.

Q. What was the actual name given to the hammocks?

A. "Waka" It was made out of a royal palm tree.

Q. Was that a Mossi word or Akan.

A. Akan word.

Q. Is there another name for the hammock? What about the one made from "Mmenakote"?

A. That is "Ahomankaa". It could even be made out of cloth. You folded it and bound it together with poles.

Q. We understand the "Ahomankaa" was introduced by the Whiteman. How far is it true? Did it have another name, "Seko", for example.

A. "Ahomankaa" was the only the name for it.

Q. Nana, when a state drummer plays the drums he always says, "Damirifua Due" What is the meaning?

A. That is a form of condolences.

Q. Now, we come back to trading. In the past our ancestors used to travel to the North to trade. Which market-towns did they travel to?

A. Buna, Bontuku and at times, they could go as far as to Wagadugu.

Q. What kind of goods were sent to the north?

A. Salt, calico and other goods which were in demand at the north.

Q. What were brought to the south in exchange?

A. Blankets and cloth. A person who received high profits could even bring back some slaves.

Q. Where were the slaves obtained at the north?

A. There was a certain warrior called Saamoono (Samori) who brought his captives from the north and sold them at the Fumso or Asaman markets. So anybody could go there and buy them.

Q. Nana, if somebody brought some slaves home, did he add them to the family or he sold them to other people?

A. They were added to his family, but he could sell them when he fell into financial difficulties.

Q. Nana, was one allowed to marry a female slave?

A. Yes.

Q. Who led the marriage negotiating in this case.

A. This question did not arise since the slave was your property. But your brother could negotiate for you.

Q. Why was a negotiation necessary?

A. So that nobody cheated you or nobody got the woman from you.

Q. Where did the children belong.

A. It belongs to the husband.

Q. Could a son from such a marriage be an heir?

A. Yes.

Q. What was the name given to such a succession?

A. "Anana" succession.

Q. Was the person considered to be an occupant of the stool or only a regent?

A. He became regent till the members of the royal family got old enough or became available.

Q. What then was "Atute"?

A. It was the same as "Nana", succession.

Q. In the olden days, did people form themselves into groups before travelling to the North or to the Coasts to trade or they went as individuals?

A. You could come into agreement with your friend and if you did not have sufficient money, you could borrow some from somebody. What he gave you was called "Kotobroni" (To buy from the whiteman). Then you were charged an interest on the loan.

Q. If an elderly person could not undertake the journey, could he send a young man to do it for him?

A. Yes.

Q. Were people called round to be witnesses before the young man was given the capital with which to trade?

A. You could call witnesses since not all people could be always trusted.

Q. Nana, was someone ever been made a sikahene in Adanse? (Sikahene is chief of money).

A. Yes, he was called Kwaku Akore who hailed from Dompoase. His village Ampayo, is now joined to Apagya.

Q. What was meant by Sikahene? "Sikahene"? And what did he have to do before he was installed as the Sikahene?

A. Oh! that is simple. He became very rich and used his money to help the state. It was therefore decided to elevate him from the status of an ordinary man to an elder. He had to kill an elephant for the whole of Adanse before he could be made Sikahene. In those days if they said "Obi akum Sono amma amansan adi a na ekyere se watua pon cha" It meant he had paid £100 (N$200) to the state.

Q. Could a Sikahene ride in a palanquin?

A. Yes. Yes but he used a 'Seko' and not an Apakan. His was in the form of a chair.

Q. Nana, did Kwaku Akore have his own horn?

A. Yes! It used to blow "Kwaku Akore Bosomtwe ei Akoko bekye a akroma mfa oo !. Kwaku Akore Bosomtwe, a hawk never catches a chick destined to live.

Q. Were there any highwaymen or robbers in those days?

A. There was one called Kwaku Broso who was the son of the then Asantehene. There was also Kwame Abe - Kwaku Broso's haunts were around Assin Kwaata so he became known as Kwaata Gyesu.

Q. What did he do to people?

A. He hid by the route and robbed the traders of their goods.

Q. Did he engage in his activities alone?

A. There were other people in the same category with him. Tradition has it that wherever he was caught and taken to Cape Coast, he would ask in defence whether he had extorted monies from a fante or an Englishman. The obvious answer was "no". Then he would announce dramatically that his father, the Asantehene had been caught and deported and in order to live, he was merely collecting tolls from the servants of his father. This, it is said, would earn him his freedom.

Q. Why did it never happen that Asafo drums were beaten to summon the people to go and apprehend these highwaymen and robbers?

A. They were also on the move through the bush. Kwame Abe was finally killed by a man called Ampoma from Assin Enyinabrem.

Once an in-law of mine was in a group returning from market at Obuasi. Suddenly Kwame Abe appeared amongst them and dragged away two of the women. Whenever he robbed a trader, he would put on his best cloth, rings and sandals and journey to Cape Coast to trade. Nobody would even associate him with robbery. When he came back to his haunt, he became the notorious Kwame Abe once more.

Q. Did Kwame Abe possess any magic charms which made him invisible to others?

A. Yes, otherwise he would not have been able to carry on for so long. He was killed because he was unexpectedly found asleep.

Q. Tradition has it that at one time, Okomfo Anokye went from village to village performing a special miracle and wonder at any village he got to. What was the special miracle he performed here?

A. When he got here, he said he wanted to help the Adanse state achieve greatness. For this purpose he asked us to provide him with a sheep which was black in every respect without any speck of white. After a long search, we came finally across one which was black except for a smudge of white on the tail. We thus took charcoal and some liquid and used it to blacken the smudge. This way we had apparently secured a perfectly black sheep for the necessary ceremony. The sheep was brought to him while he was in the midst of a ritual dance.

Immediately he took his horse tail and hit the sheep with it and the artificial blackening immediately became white. He thus placed a curse on us to the effect that the beginning of all our undertakings would be smooth but in the end everything would turn calamitous. Perhaps that is why our chiefs are suddenly and mysteriously destooled although they might have reigned for thirty years or more.

Q. Wouldn't he do it through the Adansehene if he wanted to give a special blessing to the state?

A. Yes, he would, but the Adansehene had to call us all together to receive such blessing.

Q. It meant then that he did not perform any special miracles for this town?

A. No he did it for the whole state.

Q. Are there any hail-fellow-well-met slogans popular with the townsfolk? Like anye Praso na yeto otuo,(One does not buy a gun from Praso).

A. What was in vogue sometime ago was "Kokroko wo kyea a aye kwa, emmaa mpe wo" (literally "Mr. Big, your greetings are for nought for the women do not like you)."

There was another about a woman called Akua Simpo who was so beautiful that there was the saying "Akua Simpo, Akwansram anopa wia" (literally "Akua Simpo, the morning sun of Akwansramu). Her house was the popular resting place for strangers. Whenever a trade party arrived here, she would ask the children to cook some food for the members while she provided a pot of palm wine for the leader. All these were freely given. Nothing was charged for doing it. Thus the traders used to say "Akwansramu anopa awia, Akua Simpo, obaa besia a okye nsa ne korowa" (literally Akua Simpo, morning sun of Akwansramu, the woman who freely gives palm wine with a calabash), to praise her. Her descendants are still to be found here.

P A N E L

(1) Kwadwo Kwankye

(2) Opanin Kwabena Adjabeng

(3) Kwasi Adjei

(4) Kwame Adjapong.

(5) Opanin Kofi Appiah.

(6) Kwame Krah - Linguist

(7) Kwadwo Anyan - Scout

(8) George K. Brentuo

(9) Kofi Asiedu

(10) Kofi Amponsa - Chairman.

(11) Kwasi Nyameba.

(12) Adwoa Okwaa - Elder woman.

A N S A

Q:- What was the name of the town from which the people migrated to here?

A:- Apemanim

Q:- What is the meaning of Apemanim?

A:- This township was not originally called Ansa, although when I was born, the name Ansa was in use. I cannot however explain its origin. The number of people with the Ansa Chief gave rise to the appelation given them - Apemanim.

Q:- Who was chief in this town when your ancestors came to this place?

A:- There was no chief in this place.

Q:- Who was the chief who founded this town?

A:- He was called Apemanim Kofi Minta Kyeremekuku.

Q:- Why were the people called Apemanim?

A:- Apemanim was the appelation given to the chief. I don't know how it originated.

Q:- What was the rank of Nana Kofi Minta in the Adansi State?

A:- He was of the Gyaase division. In those days the Adansi state was very powerful.

Q:- What caused the people to migrate?

A:- Have you ever heard of the saying "Enam sika pesaa nti na Assinman tukoe" literally (It was because of a single pesewa worth of money that the Assin nation emigrated)
The Asantehene was the overlord of all the land and his spies were to be found in all towns. These spies reported the least sign of disaffection or disrespect to the Asantehene.

One of the king's servants bought pesewa (penny) worth of palm wine from one of the stool bearers of the Apemanim chief. The tapper tried unsuccessfully several times to get the servant to pay for his pesewa.

One day he went to Bodwesango and found the servant sitting by the street so he approached him and demanded his money. The latter replied that he had no money to pay him. All of a sudden the stool bearer (palm wine tapper) gave the servant a mighty slap which caused the latter to go down on his knees. Immediately, the servant started mouthing curses and abuses against no other person but the Asantehene. The whole town then rushed en masse and apprehanded him. The dried plaintain fibre was made into a pad and put on his mouth to prevent people from hearing the obscenities being spoken. However by custom immediately after a person had gone down on his knees with his hands touching the ground, whatever instructions or requests he uttered had to be implicitty complied with.

When the servant was caught, he prophisied that "The Ansahene should fast for forty days while his wives paraded naked

through the streets for forty days. The chief should also be decapitated and his head weighed gold worth several times the weight of his head should be sent to the Asantehene."

In those days / was a through route to Kumasi so after /there apprehanding the palm winer tapper and caused the trouble, he was taken to Kumasi . That night the chief told the queenmother that they should flee because of what had happened. The people were thus gathered together and everything was got ready for the flight. In those days too, the Asante's pursued people only as far as the Pra River so anybody who succeeded in crossing the Pra thus escaped from the wrath of the Asantehene. The Queenmother was adamant and refused to flee so the chief left herbehind.

Q:- What was the name of the Queenmother?

A:- She was called Ataa Amponsaa

Q:- Who was the Ansahene who was forced to flee?

A:- Nana Kofi Minta Kyeremakuku. Before his departure the Asonas made a song which ran thus "Apemanim Kofi Minta Kyeremekuku, nabodwese mu apotonyuromo, ogu nsa a onom nsuo, Apemanim kokotuam, okyekyere a yenna." This was sung in appelation of the chief.

Thus the chief fled and left the queen mother behind who vowed never to flee. The queen mother's band was the kete while the chief's was the fontonfrom so the chief took his fontomfrom and fled while the kete band was played incessantly in praise of the queenmother thus "Nana Atta Amponsa ma wo homene so no odehyeeyenni ayafunu. Odehyee yenni ayafunu. Odehyee yenni akumaa, Ataa Amponsa na osa nsa asanhomaasee, adanwomana." The royals had effigies made of their dead members and put in the royal mausoleum. Thus if I for instance died, am effigy of me will be made and put on my grave. The small piece of land around the mausoleum belonged to the chief.

While fleeing he persuaded the other Asinhene Nana Tibu who was of the Asenee Clan to join him. He told our people that if they all went together, the Asenee group might be mistaken as part of the Asona so our elders asked them whether they would prefer to stay instead. But they replied he would go with us. They told Kofi Minta that they were tied of always having to flee beyond the Pra and that this time they would stay put.

So the others went and left Kofi Minta's/ and his people alone /brother behind. The situation was then very critical so he sent messengers to the Asantehene who asked him what he was going to do now that his brother had left. He appealed to all the assembled chiefs to speak on his behalf to the effect that he could easily have fled but that he preferred to stay and serve the Asantehene. The latter then replied that the statement was only a ruse to find his weak pointsbut that if he truly wanted to serve him then, he was appointing him custodian of the trade route between Kumasi and Cape Coast. He was told that if ever he allowed his brother to come back, the Asante army would descend upon him and his people.

Immediately after he abdicated in favour of his son

Q:- What was the son's name?

A:- Anin Kwatia.

Q:- The son then agreed to direct the traders along the routes. This left the Denkyira route which was then given to one of his brothers called Amponsa Nyaa. He could pass through the forest to Praso and then from there to Denkyira all the while leading the traders and travellers along the paths. He also told his brother that since the people had fled the land he would go and settle there so as to keep an eye on it. Later when he had settled there and became famous, he became known as Kofi Minta Abu and also as Apemanim Kofi Minta. He was responsible for directing people along the routes. It was thus because of a single pesewa that the Assin nation fled.

Int.A A pesewa and a half

A:- After the other Assin people had left the Asantehene decided to share their land out to the few who remained behind. Formerly most of the land belonged to the Apemanims and it was only because they fled that the Dompoase stool was made to keep the whole lot. Tibu Darko'swas made keeper of the other lands. Thus it was that the land was shared out to the various stools. If any one speaks now of why the Assins left, then it was because of a single pesewa debt, and not because of any war.

IntA: While flocing when our people heard that the Asantes would take over the land, they decided to make the place uninhabitable by cutting bamboo shoots and throwing them along the sides of the route. These have through the years gained root and spread over the whole land especially that belonging to the Asona clan. Little did they realise that eventually they would come back to possess the very land in the distant future.

Q:- We read in certain books that while the people were here, some gold was used to bury a royal and that the royal of another clan under Aputae exhumed the corpse and stole the gold. As a result Amo Addae or some other person went to inform the Asantehene who asked the parties concerned to come before him but they did not. Eventually when the case was settled by the Asantehene, a war broke out between Amo Addae and Aputae and when the Asantehene d decided to send an army against them they fled beyond the River Pra.

A:- What you have said was not about the Asin nation and it was not because of that, that caused the people to flee the land. Whoever told you that was lying.

The fact is that the whole Asona clan is descended from the same land. It was later that the clan broke apart at Kokobiante which was founded by our ancestors. Our first great grand ancestor was called Aso which gave rise to "Aso-nana-foo" (literally grandson of Aso) which has been corrupted to Asona.

About the theft of gold buried with a dead royal, what happened was that a royal died and the Asantehene said "orebesie akyere". This meant that he was going to sacrifice a human being to bury the royal. He thus requested our people to send some people to Kumasi to be sacrificed to which we agreed because no one could then refuse to honour a pledge to the Asantehene. It was because of that, that the stool was carved. The site of the place where the tree used for carving the stool was obtained is presently Buabeng-so-dua. The stool in this town was taken along when we fled to Buabengso where we fled after refusing to honour our pledge to the Asantehene. After we had fled with our stool, Nana Dokua's was left. Dokua was the queenmother of Kyebi she fought the Asantehene and as a result fled to Akyim. Personally I did not hear of any instance when gold used to bury a dead royal was secretely removed. It might have happened over in Assin because I have not heard of any such thing in our parts.

Q:- During the time of this incident, had the Assin Apemanims and Attandansus already fled?

A:- They had not. Apimanim first fled with his stools to Akyem. He returned to those parts after a time before finally fleeing to Assin.

Q:- Was it not true then that there was disagreement over the settlement of a certain issue and as a result a war ensued?

A:- Which people could stand the might of the Asantehene. The war involving the Asantehene were big affairs like the Denkyira war or the Gyaman war in which my great great grand father Atta Amofa

went to capture Adinkera. How could it ever happen that, the war captain of a small village like ours would raise his men to fight the Asantehene.

Q:- Nana he only wants to know whether there was internal warfare between the Apemanims and Attandansus?

A:- There was never any such conflicts.

Q:- May be there was a war between the Apemanims and Attandansus and when the Asantehene sent an expedition to maintain order they both fled with their people .....?

A:- How would they both flee after such an incident. I did not hear of any such thing. The reason for taking the stool beyond the Pra was because of the pesewa worth of gold.

Q:- Was the incident involving the pesewa not made into an oath?

A:- It was not. The only commemoration given to it was the oath made by the Asante and Adanse people.

IntA. Those of our people who fled were more likely to make an oath out of the incident. The only oath for the whole Akan states, be it Akyem Fante or Asante, the major oath if "Wukuda" (Wednesday). It was only later that Praso was added to the Adanso version.

Q:- Did it then mean that each of the chiefs of Apemanim and Attandansu were very powerful kings in the olden days?

A:- They were extremely powerful. This gave rise to the Attandansu proverb "Nimiaso soesoe anamso" (literally Nimiaso rests on others legs).

Q:- What was the status of Adansi during the time that they were powerful states? Was it of the same size as at present?

A:- Each was a separate state but with all of them being subject to the Asantehene.

Q:- Did they not serve the Adansihene who in turn served the Asantehene?

A:- Such was never the case.

Q:- Each then served the Asantehene in his own right?

A:- Yes. Akrofoum, Akrokerri, Dompoase, Fomena; all served the Asantehene on equal basis.

Q:- Did that state of affairs give rise to the nkotowa,nkotowa" (literally little crabs) proverb?

A:- Yes. It was much the same as crab holes. Each lived in its own separate hole.

IntA Thus each of the subchiefs had his own linguist in Kumasi. They never go before the Asantehene together. Whenever there was to be any sharing out of anything the Asantehene does so equally. Each uses the "mponponsuo" sword to swear allegiance. Each is independent of the other. The only thing is that at Kumasi each chief calls on his "friend"to lead him to the Asantehene's

"court". The "court" friend for Akrofuom and Akrokerri is the Jachiehena while the Omanhene at Fomena's "court"friend is the Akyeamehene. That for Edubiase is the Sumankwaahene.

Q:- Then, the Apamanim's also served the Asantehene?

A:- Eh, of course.

Q:- Did they then not consider themselves as Assins?

A:- No.

Q:- Does it then mean that they settled beyond the Pra before being called thus?

A:- Yes. This was because they had then become enemies.

Q:- What is the meaning of Assin?

A:- I don't know.

IntA When I was enstooled I heard that the name was given at the time that Bonsra Agyei was the Adansihene. There was a meeting of chiefs at Prasu attended byAssinhene.Tsibu Darko and the Apenmanimhene to talk about the demarcation of the land. It had then been said that they wanted to dispossess our people of our farming lands. It was captain Armitage who finally demarcated the whole Asante land.

Q:- After the coup-detat which ousted the Nkrumah regime, was there no talk about another meeting at Prasu?

A:- It was only the Afutuakwa people of Fosu who were disputing land ownership with the Akrokerri people because the Akrokerri hene wanted to a propriate some of the land belonging to the Asakyire clan people.

Q:- Where were the Afutuakwa people settled in the olden days.

A:- They were settled in the present township of Amanyina.

Q:- Are those people still called Afutuakwa although they are now settled in Assin?

A:- Yes. The Fosu stool is brother to the Boberase stool. Thus the people of Boberase are also Afutuakwa.

IntA Thus the whole land belonging to the Akrokerri stool is owned by the Boberase stool, the chief being the Afutuakwahene (Thus when the present chief of Fosu was enstooled he wanted to appropriate it because he is a lawyer?

Q:- Is Obiri Yeboah a lawyer?

A:- Your are right. He is called Obiri Yeboa. But he is only a child. The case was brought to court only a little time before the coup-detat.

Q:- .....

A:- In the olden days, any young man who wanted to marry a royal had to declare his property and after it has been found to be substantial he was added to the elders. My own father had to sacrifice

a sheep before being allowed to marry my mother. In those days if any one without any property even hinted of his intention the mouth used in making that declaration would be immediately cut off.

Q:- Was your father an Asante or Adansi man?

A:- He came from Monsee in the Adanse state.

Q:- Is your actual name Yaa Dufie?

A:- Yes, Dufie Ankra. My name is actually Ankra.

Q:- What about the Dufie?

A:- Dufie is my stool name.

Q:- Who was the chief who reigned before Nana Minta Abu?

A:- I don't remember exactly but I think it was Amo Adee

Q:- Was his name Amo Addae or Amo Adade?

A - It was Amo Addae.

Q:- Did the chiefs even come together to serve under a single stool and when did they start claiming the "nkotowa nkotowa" status?

A:- Is that what you want to know!

Q:- Was Ewurade Basa the Adansihene or chief of only a single township?

A:- I cannot speak about matters affecting another stool.

Q:- Were the Asona people also subject to Ewurade Basa at Adansemanso?

A:- No. He wanted to "close our holes" at the time we were formulating the "policy of little crabs" (nkotowa nkotowa) in order to get us to serve under him.

IntA What she wants to say is that at the time of Kwabena Fori all the subchiefs in the Adanse state met together to destool him. The case was taken before the Asantehene at Kumasi who asked Kwabena Fori to state why he had appropriated all the Adanse stool lands. This was the cause of the frequent disturbances at Fomena. When he was enstooled, he appropriated all the stool lands of the other sub-chiefs. Thus they all decided to destool him and take back their stool lands. It was then that he appealed to the Asantehene who called for a meeting of all the subchiefs. At that time my uncle Attah Amofa was the chief of this town and spokesman for all the other subchiefs. At that meeting he suggested a behind the scene consultations where he spoke aut that although the Asantehene had promised to get back our lands for us if we continued to have Kwabena Fori enstooled, he might not do so and that the only thing to do was to stick to our guns. Thus despite the Asantehene's pleas he was destooled and Nkansa was enstooled in his place.

Q:- Was he then an old man?

A: He was quite grown up.

PANEL

Nana Buabeng Kwame	-	Ansa Dikro
Obaapanin Yaa Dufie	-	Queenmother
Kwadwo Awere	-	Elder of Akrofoum
Yaa Nimo	-	" " "

ANWIASO

Libation

Adansi Bona your drink,
Afoa Kwakye yours,
Akodua yours,
Baffour Akora yours,
Panin Appiah yours
I've called on you today because,
Some men have come from the big
School in Accra to record our Histories etc.
Prakum Abenaa yours,
Amusu Kadee yours
Kwaku Bonsam Tuapa yours
Let no evil befall us,
If ever any one thinks ill
of these people, Adansi Bonsam
deal with him severely.
Let the town prosper.

Refrain well spoken.

Q:- Why was the town called Anwiaso?
A:- Because the site of the township was full of sand (Anwia)
Q:- What is the ruling clan in the town?
A:- The Ekoona clan
Q:- What other clans are there in the town?
A:- The Ayoko, Asenee, Bretuo and Agona Clans.
Q:- What type of patrilineal clan system does the chief belong to?
A:- Bosompra.
Q;- What are your taboos?
A:- Yellow yam, "Tamenenwa", and white fowls.
Q:- What is the response given to an Ekoona clansman's greeting?
A:- Yaa Dokuna.
Q:- Where did your ancestors come from to settle here?
A:- Prakumaga which was the site of the old township.
Q:- Why did they leave that settlement?
A:- Because the main road was not made to pass through there.
Q:- How did they migrate?
A:- They all moved together in a group.
Q:- Who was then the chief?
A:- Kwabena Anopon. There was a pretender to the stool called Amponsa although it was Anopong who was then enstooled
Q:- Which people were already settled here when they arrived?
A:- There were no such people.

Q:- What clan did your first ancestor chief belong to?

A:- The Oyoko clan.

Q:- How did the stool then come into the Ekoona clan?

A:- They switched from Oyoko to Ekonna when they settled here.

Q:- What was the extent of your stool lands in the former settlement.

A:- The land was bounded by the Akrofuom and Gyaase of Fomena stool lands.

Q:- What other clan has been enstolled beside the Oyoko clan?

A:- The Ekoona clan.

Q:- What were the names of the chiefs who have been enstooled in the present township?

A:- Kwabena Ampong.
Amponsa
Kwasi Korang.

Q:- Had Prakumagya, your old settlement been founded during the Yaa Asantewa War?

A:- No.

Q:- Which of the chiefs named died on the stool?

A:- They all did.

Q:- Does the stool have its own oath?

A:- No apart from the "Prasu and Adansiman" oath for the whole state.

Q:- Which subchief does Anwiaso serve before the Adansihene?

A:- The Kurontihene.

Q:- What rank does the stool hold in the Kuronti division?

A:- I serve as the Akwamuhene.

Q:- What deity is worshipped only here?

A:- Amose. This fetish was acquired from a river.

Q:- Who brought the deity here?

A:- Opanin Kwaku Dwaa.

Q:- How did he acquire it?

A:- Prayers used to said to the river frequently. After several such prayers, he went and collected some sand from the river and used it to set up the deity.

Q:- What does the god do for the townsfolk?

A:- When an epidemic like children diseases breaks out in the town, we offer sacrifices to it and it causes the diseases to stop.

Q:- What has been the major achievement by the god?

A:- There was once threat of an out break of measles in the town. It informed us and showed us the necessary cure.

Q:- What things are taboo to Amonse?

A:- Dogs. In earlier times, dogs were not allowed even in the streets, The people were also not permitted to go to the river on Tuesdays.

Q:- Are festivals celebrated for it?

A:- Yes. A sheep is sacrificed to it in remembrance of all our dead ancestors.

Q:- What do you the chief do, during its festivals?

A:- I offer drink to my elders to pour libation.

Q:- What other festivals are celebrated besides the one for Amonse?

A:- The great festival of the Adansi state.

Q:- What function do you have to perform at Fomena for the celebration of the festival?

A:- I take along a sheep and some drink to pour libation to my stools.

Q:- Is there any "asafo" company in the town?

A:- Yes. Some of its functions are to bury the dead and go in search of anyone who got lost in the bush. It is the asafo which performs all the difficult tasks facing the town.

Q:- What is used to carry a corpse from the village to the town for interment?

A:- We put him in a "Tentekoro" or "Akrataa" which is a kind of hammock.

Q:- What are the designs in the Asafo flags?

A:- There is one with the design of a pot of boiling water on a fire with a manstanding by the pot one of whose hands dips into the water to show that the company is capable of undertaking the most difficult jobs.

Q:- How were the chiefs able to raise people to go to help the Kurontihene of Fomena in times of stress?

A:- The asafo drums were beaten to gather all the people together before setting of.

Q:- What was done to anyone who refused to turn up?

A:- He was summoned by a messenger carrying an elephant tail and fined about NØ1.30. In early times however, no one dared refuse a call by the chief.

Q:- What did you do with the fine collected?

A:- The money was saved up so that it could be used to buy the things required by the company.

Q:- How did a stranger obtain overnight lodging when he get here in the night?

A:- He begged for a suitable place from any house he got to.

Q:- Did he pay for the accomodation?

A:- No.

Q:- What did he do to show his gratitude?

A:- If he was well treated he could give the host, or even the children or the one who cooked for him some money.

Q:- What was dome when the stranger died during the night?

A:- The chief was informed and when the dead man's town was unknown, he was buried and his goods kept to be handed over to any member of his family who eventually turned up. If no one turned up, the goods became stool property. This gave rise to the saying "se obi besoee wo a, wannya wo ka a ogya wo adee" (literally "when a stranger puts up with a man, he either leaves him a debt or some property")

Q:- What was done when his town was known?

A:- His family was informed of what had happened.

Q:- What benefits were derived from the traders by those settled along the route?

A:- The women cooked and sold food to the traders.

Q:- How did chiefs obtain gold for their treasury in early days?

A:- They sent expeditions to trade for them. When he was only a minor chief, he could go and trade by himself.

Q:- Has kola ever been cultivated in the town?

A:- No. It was only about twenty years ago that we started buying some of it for the kotokolis.

Q:- What goods could be bought in the north by the traders?

A:- Blankets like Kasaa, Bomo and Nsaa.

Q:- What goods were taken to the north?

A:- They first went to the coast to buy gin, campha, calico, salt and cola and headloaded them to the north where they could easily exchanged them for slaves.

Q:- How did a trader cross over when he found the river near the town was flooded?

A:- There was a canoe and a canoeman to ferry people across.

Q:- How much was a person charged before being ferried across?

A:- They were charged nothing till much later when it cost about 5 pesewas to be ferried across.

Q:- To whom were the fares collected, given?

A:- To the chief.

Q:- What happened when the collector did not pay the fare collected to the chief?

A:- In early times it was out of the question for someone to keep such money.

Q:- Who paid the canoeman?

A:- The fares he collected were divided into 3 parts and one given to him.

Q:- Is there any forested area where people are not supposed to go or some particular days?

A:- Yes. There were leopards and tigers there who would readily kill any one who ventured there.

Q:- How were the slaves to be found in the north?

A:- There was a slave dealer called Samoury who kept them in enclosures.

Some could simply be found standing round the markets.

Q:- Was it permissible to marry a slave woman?

A:- Yes. A bride price of about "nsena" (N¢1.30) had to be paid when the owner himself wanted to marry her. A stranger paid more.

Q:- Why was it necessary to pay a bride price for one's own slave?

A:- So that he could collect compensation when she was seduced.

Q:- Could the issue of a chief-slave marriage be enstooled?

A:- He could not actually be enstooled but be made a regent till a pure blooded royal could be found.

Q:- Could a black stool bemade for such a slave regent?

A:- No.

Q:- Has gold ever been dug on your stool lands?

A:- No.

Q:- Where did they go to dig up gold then?

A:- They went to Akrofoum stool lands.

Q:- What formality did a man have to go through before being allowed to dig up gold from another stool's land?

A:- He just set about digging, although when he found an exceptionally big nugget, he had to take it to the chief.

Q:- Who became a "sikahene" in the Adansi state?

A:- Akowuah.

Q:- Who became a highwayman along this trade route?

A:- Kwame Abe. He hailed from Manso.

Q:- Which part of the route did he frequent?

A:- The area in the Obuasi hills.

Q:- Why did the people not go together to apprehend him?

A:- We tried several times without success because he was always on the move.

Q:- How did he come to be called "Abe" (Palm)?

A:- Because he would cut one up like cutting up a bunch of palm fruits.

Q:- How did he die?

A:- We did not hear of that.

Q:- What weapons were used in war before the white man came?

A:- We had our own locally made guns and ammunition long before the white man came.

Q:- Where were the guns obtained?

A:- The people in the north could make iron and use it in fashioning guns.

A:- The shorter type was called Akodiawuo. The longer ones were called Adanta and Nkasu.

Q:- Where were the type of matchets called 'Adere' obtained from before the arrival of the white man?

A:- They were produced locally with iron obtained from the north. No Akan people have ever obtained iron from "atwetweboo" (impure iron ore).

Q:- Why were some warriors left behind during campaigns?

A:- The guard the people and property left behind.

Q:- What did one who owned no gun do, when war broke out?

A:- He served as a carrier to headload the supplies.

Q:- During which did part of the Adanse people help the Asantes while the remainder helped the English?

A:- The Yaa Asantewaa war.

Q:- How did that happen?

A:- At the outbreak of the war, the Adansihene decided not to involve the state in the war. However the Dompoasehene disagreed and fought against the English. He cut off the heads of three English soldiers. There was thus no option but for the Adanses to fight against the English.

Q:- What deception did Nana Kwabena Fori play on the English during that war?

A:- He was captured by the English and asked to tell where the native warriors were. He told them that we were hiding in trees whereas we had dug holes and lay in them. Lather when they realised the deception, nothing was done to Kwabena Fori but one Ayirebi who was with him was roasted alive.

Q:- What did a young man wanting to marry have to do in the olden days?

A:- He informed his elders who asked him to declare his savings. If he had about two "osua ne doma" (N¢4.80), he was permitted to do so.

Q:- Was it customary to farm for the laws?

A:- Yes.

Q:- Could marriage to a particular girl be prevented and on what grounds?

A:- This could be done if the girl's family was notorious for gossiping, or stealing or there was a hereditary sickness there.

Q:- How much did it cost to perform marriage rites in those days?

A:- It depended on the social status of the girl's family. For an ordinary family, it cost about N¢1.30, while for a chief's daughter it cost "osuaa ne doma" (N¢2.40)

Q:- Has there been any litigation with another stool?

A:- Yes, with the Akrofoum stool.

Q:- Which persons can effect your destoolment in this town?

A:- The subchiefs of the Right, Left, Rear Wings and the others. Destoolment charges were preferred against me and I could beg them to give me another chance. However if the charges were toonumerous, the Adansihene would be informed and I would be summarily destooled.

Q:- Can you on your own destool say the Akwamuhene while the people wanted him to stay?

A:- When I found him wanting, I informed the other elders and when they agreed that sufficient grounds had been found, they would give me mandate to destool him. Another person from the same family is then enstooled.

Q:- Could the elders alone destool a chief in olden days?

A:- Yes. During the old regime. however the Nkrumah made it possible only when they were a lot of people desiring it. Thus they could simply gather some young men together and obtain a big majority vote to that effect.

People Present

1) Baffour Akore - Kurontihene of Fomena.
2) Nana Kwadu Amponsem - Anwiasohene
3) Opanin Kwaku Agyapong.
4) Kurontihene
5) Kyidomhene.

ANWIASO - AKROFOUM

Libation

Ye spirits of our ancestors come and drink
These people have been appointed to come
and record our histories,
Let those who have been sent prosper,
Let us all prosper.

Q. Why was the town called Akrofoum?

A. This is the name given to any township.

Q. Where did your people come from to settle here?

A. They came from Fomena to settle first at the old township.

Q. Who were the people they met on their arrival?

A. There were no people there.

Q. What is the ruling clan in the town?

A. Aduana.

Q. How did Aduana become the ruling clan?

A. Because the one who first settled here was an Aduana scout.

Q. What was the name of your first ancestor who founded the town?

A. Bonsra Gyan.

Q. What is the response to an Aduana clansman's greetings?

A. Yaa Osaana.

Q. What is the emblem of the clan?

A. A dog.

Q. Why was a dog chosen as emblem?

A. Because it was the Aduana clan which first brought fire to the land. Our people were led by a dog with fire in its mouth.

Q. What were the names of the other chiefs to have been enstooled here? Since Bonsa Gyan's time?

A. 2. Nana Tieku.
3. Nana Oduro
4. Kofi Kwankye (destooled)
5. Daapoo.
6. Kofi Kwankye. (Reinstated)

They all died on the stool.

Q. Which of these went to a war?

A. Nana Kofi Kwankye went to the Yaa Asantewaa war.

Q. What appelations did he acquire for bravery?

A. He was a scout and spy who reported on the enemy.

Q. Which wars were also called Epieakyi and Tootoo?

A. The Epie Akyi War was also called the Yaa Asantewa War. The Tootoo War was waged during Karikari's time. It was a gun which fired "too-too" that gave rise to that name.

Q. What other clan has ever ruled in the town?

A. The ruling clan has always been Aduana.

Q. With which towns do you have boundaries?

A. There has only been a slight dispute with the Akwansrem people.

Q. What oath is limited only to the town?

A. The only oath here is Sraman.

Q. If a person defaulted on this oath what was done to him?

A. He paid a bottle of drink to the chief.

Q. What wing does the town form part of in the Adansi state?

A. We serve under the Gyaasehene.

Q. How much of a precious find had to be taken to the Gyaasehene?

A. When ever anyone hunted big game, he took the thighs to the Gyaasehene at Fomena.

Q. What rank does the chief hold at a durbar of Adansi chiefs?

A. We sit on the left with the Gyaasehene.

Q. Does the town have its own deity?

A. It is "Asuo Tano" (Fetish River Tano).

Q. How was it acquired?

A. We acquired it from Tanoso to the north.

Q. Who went and brought the god?

A. Priestess Yaa.

Q. Does the fetish have a priest now?

A. It was father to every child in the fetish house. It has no priest because it isn't an evil charm.

Q. How do you worship it?

A. On Akwasidaes, we offered eggs, fowls, mashed yams and sometimes sheep. At the end of each year we offered mashed yam and palm oil to it.

Q. What do you take to Fomena for the celebration of the Adansehene's festival?

A. I take a sheep to sacrifice to my stool which is kept there. I also buy drink for the Gyaasehene. A week later we celebrate ours here.

Q. If someone wished to marry in the olden days, what was he requested to do before he was allowed to do so?

A. He was asked to show his property, especially gold. On the strength of this, the father performed the necessary rites for him.

Q. Who was called "Kosankobi" (literally did not go to war.)

A. Those who did not go to war.

Q. What were the necessary grounds for divorce in those days?

A. If there was too much bickering in the girl's family and also unless there was peace and harmony between the two families.

Q. Were marriages to slave women prohibited?

A. No.

Q. What was the name given to the grand meal prepared by the bridge and served to all the townsfolk before the girl first went to the husband to be?

A. These were various meals cooked for the celebrating the wedding.

Q. What was the bride price in those days?

A. It was only about "doma" (80 pesewas) then, and it was for expressing thanks to the girl's father.

Q. What type of wine was used in performing marriage rites before the white man came?

A. Palm wine.

Q. How much fine was extracted for seduction?

A. If someone seduced one of the Adansihene's wives, he was executed for an ordinary woman, the seducer paid 2 cedis, to the wronged husband. Such fines were always determined by the status of the woman.

Q. How were marriages terminated?

A. After divorce, the bride price was not paid back. The girl's family paid back only such loans as they had obtained from the husband.

Q. What was the custom whereby white clay was smeared on the wife as a sign of termination of marriage?

A. Some people smeared the clay on the woman's neck, others on her back, or any part of the body the husband wanted. This meant a curse had been laid on the woman.

Q. Could an ordinary man marry an ex-wife of the Adansihene?

A. No unless the man happened to be a stranger.

Q. How were men obtained for war in those days?

A. A gong was beaten to summon all the men to come with their guns. Any one who did not go to the war was not paid any fine when his wife was seduced.

Q. Did a chief wanting to fight another inform him or take him by surprise?

A. War always resulted from a grave disagreement. So on realising the trend being taken by a matter, one just started making preparations for any eventuality. The chiefs never wanted their opponents to be on their guard.

Q. What things were indicative of impending war when brought to another chief?

A. In those days when a chief sent to tell another chief of a matter which annoyed him, he cut off any parts of the messenger's body and sent him back to show to his chief. This was the sign for war.

Q. Before the white man came what weapons were used in wars?

A. They used guns, as well as matchets, clubs and stones.

Q. Was there an Asafo company in this town?

A. Yes. We learnt it from the Fantes. However, it is disbanded now.

Q. How did a chief obtain money for his treasury in those days?

A. When a person invoked an oath and he was found guilty, he was fined. The servants and relatives of the chief could also go and trade for him.

Q. Did any one who dug up gold have to give some of it to the chief?

A. No. He only gave some to his father or uncle if he felt inclined to. However when the gold digger was a stranger he had to give some of it to the Chief of the land.

Q. Why did the Asantehene send messengers to collect gold from other chiefs?

A. He only did that when they went against his laws or were defaulted on his oaths.

Q. Did you hear of any chief who made a proverb about gold?

A. He was Anteban Kesee (Anteban the powerful), whose town was Nyameso. He earned the disfavour of the Asantehene and was fined. The Asantehene sent his special scale which was a stout sapling balanced on the shoulders of two stalwart men. They weighed and weighed the gold but still maintained it was

not enough. So he brought out a big nugget of gold and hurled it onto the pan causing the sapling to break in two. Immediately he uttered the famous proverb "Akuntum, kuntun mmofra na onkuntum me Antatan kesee a mete Nyameso". literally the sapling can be used to frighten children but not me the great Anteban who lives at Nyameso) and told the messengers to go and tell their master that he had broken his scales.

The next day, the Asantehene appointed people to go and arrest him but he had already fled.

Q. Who became a "Sikahene" (literally gold chief) in the Adansi state?

A. He was Kwaku Akore who lived at Apagya. The Adansihene gave him permission to make his own horns and drums as well as own a hammock.

Q. How was his horn blown?

A. "Kwaku Akore Bosomtwe,
Akoko bekye a Akoroma mfa". literally Kwaku Akore, Bosomtwe
The hawk does not take the chick destined to live.)

Q. Which place in Adansi became a famous market centre?

A. Edubiase. Slaves, earthen ware pots and several commodities.

Q. What were some of the goods your people took from here to sell at Edubiase?

A. They took food crops and any other things of ware. They took two days to reach there.

Q. What benefits were derived by the townsfolk from the traders who passed and repassed through here?

A. We sold things like palmwine to them.

Q. How did a trader find a place to put up for the night when he got into this town?

A: He begged for a place to sleep from any house.

Q. Did he pay anything for the room?

A. No. However he could give some of his goods, say salt or tobacco to the host on his return.

Q. If such a person died in the night what did you do?

A. If the host did not know the trader's township he informed the chief who supervised his internment and also kept the dead man's goods to be returned to his relative if and when they could be found. Otherwise it became stool property.

If his town was known, messengers were sent to inform his family who would come to collect the corpse for burial.

Q. Did you hear of any stories of a highwayman?

A. The one I heard of was Kwame Abe who hailed from Akropong in Assin Apemanim. He killed and robbed people, and afterwards disguished himself to sell the goods on the coast.

Our people tried but could not apprehend him. It was finally some people from Enyinabrem who killed him at Odumasi, a village lying between Jakobu and Bekwai.

Q. Has kola ever been cultivated on a large scale by the people?

A. They did not cultivate kola in the old days. It was only after the Yaa Asantewaa War that a few trees were grown here.

Q. What were some of the very precious beads.

A. These were Bodom, Gyanee, Bota and Nenkyerema. These beads were very valuable property.

Q. Where were these beads obtained from?

A. The north.

Q. Which beads were dug from the ground?

A. This was done only in the north.

Q. What was the implication of a chief adorning himself with many beads?

A. It meant he was very rich.

Q. Which were some of the markets in the north that traders from Adanse went to?

A. The left road went through to Bontuku where it divided into several other routes. The right route went as far as Yendi and joined up with several others.

Q. What were some of the goods brought back from Bontuku?

A. They brought blankets like Bomo, Nsaa and Kasa.

Q. What commodities did they take to sell at these markets?

A. They took cloth and calico.

Q: Where did Samoury come from and what did he do?

A. No one knew where he came from but his only work was fighting wars. He fought as far as Bonkutu though he did not reach Asante. He said he would never look at a cola tree.

Q. Which town was called Salaga?

A. It was very near the Volta River.

Q. Were the slaves displayed at the markets?

A. They were to be found at the market places. Some could cost as much as N¢8.00 or N¢16 or even N¢20.

Q. Could the slave women be married?

A. Yes.

Q. Was it necessary to perform any marriage rites since the slave belonged to the one wanting to marry her?

A. No rites were necessary. However drink was bought for the townsfolk as a sign that she had been married to the one.

Q. Did the children of such marriages become integrated into the family?

A. Yes. If the child was in the royal household, he could even

be made regent when he was found to be of good character. However he vacated the stool when a suitable royal grew up.

Q. Were black stools made for such slave regents?

A. No.

Q. Why did the Adanse state help the English while the other states fought for the Asantes during the Yaa Asantewaa War?

A. This was because the Adansehene originally decided to side with the English this made it imperative for all the other Adansi subchiefs to contribute to the English war effort by head loading their supplies.

Q. It is said that Nana Kwabena Fori found himself in serious straits at that time?

A. At first it was decided to lead a team to carry the supplies of the English. When they got to Praso, they heard that the Adanses were then fighting on the side of the Asantes. Thus he was taken prisoner and his hands were tied behind his backs with a strong rope.

Q. Why was "nnwanhoma" (strong sisal rope used to tether goats and sheep) used as an oath?

A. This was because Kwabena Fori was greatly humiliated when it was used to tie his hands. So it was his most serious oath when he later became chief. It is not invoked anymore.

Q. Who was responsible for involving the Adansis in the fight against the English.

A. The chief of Dompoase.

Q. Have there been any land disputes involving this town?

A. There was one with the chief of Akwansrama.

Q. Was it true that a whiteman was captured and his hair was shaved off and then he was made to carry a drum?

A. It did not occur here but at Kumasi.

Q. Is there any relationship between Assin Akrofoum and this town?

A. Yes. They were originally settled in the Adanse state.

Speakers.

1. Kwasi Yesore Oduro II - Akrofoum "dikro" (Regent)
2. Kwadwo Afoakwa.
3. Akwasi Ababio.

APAGYA

Libation

Nana Gyan Korkor, here is some drink,
Agyei Mpedee, yours
Agya Abu yours
Agya Bona yours
Agya Kwaku Akore, yours
Agya Besi, yours
Appiah Kubi here is to you,
Kwaku Kra, yours.

These men have come here today to listen to and record our traditions. Help us to remember every bit of Information we know.
Let all who are gathered here today prosper.

Refrain. Well spoken.

Q:- Why was the town called Apagya?

A:- It was so named by our first chief Nana Asiedu who was a hunter to Nana Otibu. Nana Asiedu came across a group of dwarfs who were playing at a place called Gyebinso. On his return he behaved like a priest possessed of a spirit. The present site of the town was where they played their "Apagya" games.

Q:- What was then the extent of Nana Tibu's land?

A:- It extended all through this place to the Asaman route where there was the boundary with the chief of Manso.

Q:- What was this place called during the time that Nana Otibu was settled here?

A:- It was Attandansu and the Manso chief's land was called Apemanim

Q:- Where were the Apemanim people then settled?

A:- They occupied all the land between Ansa and Bepo Ayaase.

Q:- Who were the first to settle this place?

A:- Our ancestors under Nana Asiedu.

Q:- Who led the ancestors of this town when they were returning to this area after fleeing the Assins?

A: Nana Gyan Korkor who was the son of the then chief of Dompoase.

Q:- Which is the ruling clan in the town?

A:- Ekoona.

Q:- What response is given to an Ekona clansman?

A:- Yaa Adeena, or Ahweneenana or Dokuna.

Q:- Where did your ancestors move from to settle this place?

A:- They moved from Apagyakyeae to settle at old Apagya.

Q:- Why did they move from there?

A: The old route was diverted by the English. This was before the Yaa Asantewa war.

Q:- How did they migrate?

A:- The chief left first with some of the people. Later the others came when they felt like it.

Q:- What is the rank of the chief when there is a durbar of chiefs at Dompoase?

A:- The earlier chiefs served as chief scouts. However during the time of Nana Appiah, he was made Kyidomhene. (Rear guard)

Q:- Which townships shared boundaries with your chief when the people were in the old township?

A:- The Pra served as our boundary with Nana Otibu while our boundary with the Apemanin was the downstream part of the river.

Q:- Which people were at Adansi Prasu when your people returned from exile?

A:- There were no people there. It was our own people who went to settle there and later gave the town to the Tomahene to keep.

Q:- What were the names of all the chiefs, who have been enstooled here since the time of Nana Gyan Korkor?

A:- 1) Nana Gyan Korkor?
2) Nnipa Agyei
3) Nana Abu.
4) Nana Bona.
5) Kwaku Akore.
6) Agya Kusi
7) NanaAppiah.
8) Kwaku Peprah.

These died on the stool while the following were each destooled.

9) Kwasi Ampodi
10) Panin Tieku
11) Yaw Mossi.

The present chief is 13) Nnipa Agyei.

Q:- Why are the chiefs frequently destooled these days?

A:- Some of them lack the necessary interest. Others are disrespectful of their elders and would sometimes even sell some of the stool properties. Others are always at logger-heads with the people.

Q:- How were chiefs destooled in the olden days?

A:- Destoolment charges were always preferred against the more powerful chiefs. If they were unable to reply satisfactorily, then they were destooled.

Q:- Which of these chiefs went to any wars?

A:- Nana Nnipa Agyei went to the Fante war.
Agya Abu also went to the Karikari war.

Q:- which of these were given any titles for bravery?

A:- None of them were given any titles because they all fought for the Adansihene.

Q:- who was chief when the Yaa Asantewa war broke out?

A:- Agya Bona. My father Akore decided to help the English war-effort because he felt they were too strong for us.

Q:- Why did the people not help the Dompoase stool since this stool is subject to the Dampoase one?

A:- We had then broken out with the Dompoase stool.

Q:- What did the Dompoase people do to you when the war ended?

A:- They did nothing to us.

Q:- What is the oath used only in this town?

A:- "Meka me baako" (literally I in voke "my" singleness)
The oath was made by Nana Akore.

Q:- what were its origins?

A:- All his people were killed during one of the wars leaving only him.

Q:- Does the town have its own deity?

A:- Yes, we call it Bobo.

Q:- where was it acquired?

A:- It was acquired during one of our travels.

Q:- When a person is taken prisoner, after invoking the "Praso and Adansiman" oath what is done to him?

A:- The Dompoase chief is immediately informed and when he allows us to settle the case we do so.

Q:- If a person is "caught" by the Bonsam deity what do you perform on the Bonsam stone in the village?

A:- A sheep is sacrificed on the stone and the case immediately reported to the Dompoase chief who would in turn direct everything to Patakro.

Q:- Why was a Bonsam stone put up in the town.?

A:- Each town or village in Adanse has a similar stone so that sacrifices are made on them as representatives of the Bonsam deity.

Q:- Does it mean then that all the Bonsam stones in the towns and villages of Asante and other areas were all acquired from this state?

A:- In ancient times, the Bonsam stone deity was regarded as the creator. Thus many chiefs came from other lands to worship it at Patakro.

Q:- were there any bands, games and dances in this place in olden times?

A:- This place was originally called Odumasi. It was because of the Apagya band that the name was changed to Apagya. At the present the band is no more played. There is only the Asafo Company.

The Odumasi in Assin was first settled by our ancestors from this town.

Q:- where was the Asafo learnt from?

A:- It was acquired from the coastal peoples.

Q:- What festival is celebrated here?

A:- Festivals were celebrated only during the time of Nana Akore. There

are no more celebrations these times.

Q:- What were your people supposed to do when they went to celebrate a festival at Dompoase?

A:- Yams were taken for mashing. A sheep and some gin were also taken to be used in clearing the land. Whoever killed a sheep was required to send the thighs to the chief and use the remainder in cooking for his relatives and loved ones.

Such celebrations lasted a week.

Q:- What weapons were used before the white man came?

A:- There were no wars.

Q:- What commodities were taken to be sold at the coast?

A:- Anything that the one could afford like plantains, groundnuts and sponges.

Q:- How long did such journeys take?

A:- They took about five days.

Q:- What goods could be bought from the coast to be sold in the north?

A:- They bought cloths (a bale cost only about 15 pesewas), calico, salt, and gin (a bottle cost only 9 pesewas)

Q:- Whom did they put up with when they arrived at Cape Coast?

A:- With the Fantes because at that time there were no houses belonging to any one from Adanse.

Q:- Which markets in the north could be reached by them?

A:- Bontuku which journey could take as long as 3 months.

Q:- What goods were bought at Bontuku?

A:- Blankets, cloths, shea butter and slaves.

Q:- What benefits were derived from the traders who passed and repassed through here?

A:- They bought cooked food, meat, sponge and other things.

Q:- If a stranger died in the night what did his host do?

A:- He first informed the chief, who gave permission for the corpse to be buried. The dead man's goods were kept with the chief.

If his town was known, messengers were sent to inform his family of what had happened and they either came for the corpse or allowed it to be buried.

Q:- How much was charged for providing accomodation to a stranger?

A:- Nothing, although if he was a good person he could buy salt and tobacco for his host on his return journey. This way, the two became friends.

Q:- Who was made a "sika hene" in the Adansi state?

A:- Kwaku Akore.

Q:- What was his occupation?

A:- He was a trader and a farmer as well.
He bought rubber, and owned several cocoa farms, My father bought about 30 slaves.

Q:- With whom did your father travel to trade?

A:- In the initial stages, he went alone. Later he was accompanied by his nephews and slaves.

Q:- How did he begin his life?

A:- My grandfather was Appiah. He saved 70 pesewas from selling meat obtained by hunting. When Nana Akore obtained this money he teamed up with the more experienced traders and served them dilligently and humbly, thus starting himself on his way to his riches.

Q:- To whom was the rubber sold?

A:- It was sold to the whitemen at the coast.

Q:- Did Nana Akore have an educated man to manage his business for him?

A:- No.

Q:- Did he sometimes pay people to carry some of his goods for him?

A:- Yes.

Q:- What were some of the other achievements of Nana Akore?

A:- He built a storey house at Dompoase

Q:- What are some of the signs to show that your former township was ever settled by people?

A:- I cannot say.

Q:- What were some of the stool regalia made by your father?

A:- He carved state horns, and drums, owned a hammock, and spoke through a linguist.

Q:- How were his horns blown?

A:- "Kwaku Akore, Bosomtwe, Akoko bekyena akoroma mfa" (literally Kwaku Akore, Bosomtwe, the hawk does not take the chick destined to grow).

Q:- What were some of the messages of his drums?

A:- "Suro Agyeman, Suro Agyeman" (literally Fear Agyemam (2x)
Then there was another. "Suro biribi." (literally Fear something)
Since the Adansihene made him a subchief because of his money, he created the "Fear Agyemang" tatoo in praise of the Adansihene.

Q:- What service did he perform for the Adansi state before being created "sika hene"?

A:- He paid a physical cast of 4 "mpredwan" (N¢64). This together with the cost of the sheep provided and other goods amounted to about N¢200.

Q:- Had he already been made "sikahene" before being enstooled chief of Apagya or vice versa?

A:- He was chief of Apagya first.
He also gave much help to the Adansihene during the Yaa Asantewa War.

Q:- Has a black stool been made for anybody on account of his having been created "sikahene in the Adanse state?

A:- No.

Q:- Would a black stool still have been made for Nana Akore on account of his having been a"sikahene" even if he had not been enstooled chief of the town?

A:- Yes because he was given power to do everything by the Adansihene.

Q:- What rites should be first performed by a person before being allowed to make a black stool?

A:- The chief of the town had to be first informed.

Q:- Did he have to pay something to the chief?

A:- A bottle of drink is the basic necessity. If after this he required any other thing it must also be provided.

Q: Has gold ever been mined on this stool lands?

A: No. It was after the Yaa Asantewa War that some strangers expressed a wish to do so.

Q:- Where did the Adanse people obtain their gold from in olden days?

A:- They dug up gold at Obuasi.

Q:- How much had to be paid to the chief before being allowed to go and dig up gold?

A: The chief would not allow it if the one came from a different town.

Q:- Did an Adansi trader for instance have to pay anything to the Assin chief before being allowed to pass through his area?

A:- No.

Q:- Were barriers erected in early days?

A:- Barriers were only erected during a state of emergency such as the death of a royal or the cleansing of the land.

When a chief lacked the money for such things he would cause a barrier to be erected to collect tolls from those traders passing through the land.

Q:- Was there nothing like barriers to stop the flight of criminals?

A:- When a thief was caught, he was trassed up and taken to the place where he stole the goods.

Q:- Has diamond been mined here before?

A:- It was only in recent times.

Q:- Which place in Adansi had a very busy market?

A:- Edubiase

Q:- Have the people been settled on the land between the Kusa Ranges and the Pra River for a very long time?

A:- Yes, ever since the time of Nana Osei Tutu.

Q:- Which people were notorious robbers and highwaymen?

A:- Kwame Abe was the most notorious. He hailed from Manso.

Q:- Did anyone "kill money" to bury a relative in the Adanse state?

A:- I have heard of something of the sort about Boberase.

Q:- What was the type of cloth used before the time of the white man?

A:- The Brong people wore "kyenkyen" (cloth made by beating the back of trees), while the Akans spun cotton and made a type of cloth c called "Kyekye".

Q:- Could the cloth worn in those days be dyed?

A:- No, it was always white.

Q:- Where did the people learn how to spin and weave the thread?

A:- From the north.

Q:- Was Bonwire the only centre for weaving cloth?

A:- There were several areas although the people of Bonwire were the most proficient.

Q:- Could an ordinary man put on the same kind of cloth as the Asantehene in the olden days?

A:- It was something unheard of.

Q:- How could a sub-chief know that the Asantehene was going to wear a particular kind of cloth and thus put on a different one for say a durbar?

A:- People could not buy many Kente cloths during their lifetimes. The palace servants always went to find out which kinds were to be worn by the Asantehene and informed all the other sub-chiefs before the durbar.

Q:- Where did Nana Akore sit during a durbar.?

A:- He sat behind the Dompoasehene.

Q:- Was your father the first to build a storey house in Adansi?

A:- No. He built the first one at Dompoase.

Q:- How many towns have merged to form present day Apagya town?

A:- Two, Ampoma Wireko and Apagya.

Q:- Who founded Ampoma Wireko?

A:- Nana Ampoma.

Q:- Where was Afutuakwa in early times?

A:- It was in the Ansa area to the left of Fumso.

Q:- Where was Aboabo?

A:- It was near Abena, the place now called Boberase.

Q:- Which town in Aboabo did the earliest Otibu hail from?

A:- Abedwom which was near Akrokerni.
It was where all the Ayoko clans originated from.

Q:- Where were the Abuakwas?

A:- They were at Kokobiante in the Dompoase stool lands.

Q:- What about the Denkyiras?

A:- They were settled around Amankyem, while the Asantes originated f from Kwaman

Speakers.

1) Nana Nnipa Agyei II - Dompoase Kyidomhene
2) Yaw Nkoko - Son of Akore.
3) Yaw Beretuo
4) Kwabena Kra - Abusuapanin
5) Kwadwo Tieku
6) Kofi Danso - Ohene nana.
7) Kyeame Antwi - Apagyahene
8) Kofi Asamoah
9) Kwasi Addae.

ASOKWA

Q: Nana how did this town get its name Asokwa?

A: I cannot give an account of that because our fathers did not tell us.

Q: What is the ruling clan of the town or which clan is on the stool?

A: Agona clan.

Q: What other clan has ever been on the stool?

A: There has never been any other clan apart from the Agona clan.

Q: What chiefs have been on the stool since the town was founded? How many has there been?

A: I cannot name all of them but those I can remember are:

1. Nana Ntibeng
2. Takyi Mensah
3. Kwasi Ayin
4. Owusu Ansah
5. Yaw Oduro
6. Kwadwo Ayim
7. Yaw Nkansa
8. Kwaku Anyan

Q: Which of these chiefs were destooled?

A:

1. Nana Ntibeng
2. Takyi Mensah
3. Kwasi Ayim

Q: What is the name of your fetish here?

A: Akyiwen

A: What other festivals do you have apart from the usual one declicated to Bonsam?

A: After the Bonsam festival we observe the Adansihene's festival and then the chief here also holds his festival.

Q: What tokens or sacrifices does your chief send to Fomena when the Adansihene holds his festival?

A: Our chiefs usually send some drinks to be poured as libations to the stools.

Q: What were the trade routes in the days when Nananom used to travel to the Coast and to the North to trade?

A: The route led from Fomena and passed through Monses, Borofoyedum, Atobiase, to Praso. From Praso the route then led to the Coast.

Q: In the past were the traders who passed through the town taxed?

A: No. They were not even charged for their accommodation.

Q: In that case how did the people benefit from the traders who passed through their town?

A: When you play host to a traveller or a trader he may make you a reward of some essential goods on his departure. If he is returning from the Coast he may give you salt or money for your household.

In those days there were no monetary units like the shilling or two shillings but we had the 'Pokoa'.

Q: What was usually done when one played host to a traveller and he died in one's house? For instance when the visitor died in his sleep during the night?

A: If the traveller happened to be alone, the chief of the town is usually informed and he would order some people to accompany the host to collect the dead man's belongs which will be kept at the palace. This was done with the hope that a relative of the dead man might come along one day and claim the things.

Q: But what was done when nobody came along after a considerable time?

A: If nobody came the things would still be kept.

Q: Where would they be kept?

A: At the Chiefs house or palace.

Q: If the dead person managed to tell where he came from before his death what then happened to his things? Also how were his chief and relatives informed of his death?

A: Messengers were usually sent with the belongings and the news.

Q: When yourancestors travelled to the North to trade, what commodities did they usually take along?

A: The usual commodities were salt, and white calico.

Q: What commodities were brought in return?

A: There were Northern commodities like Kyekye, a cloth; Kete (Boodekena) bedding, and slaves. As for the slave trade I never saw it personally but only heard accounts of it.

Q: Which of the Adansi towns were noted as important trade centres.

A: Edubiase.

Q: When someone was going to the Edubiase market what commodities would the person send from Asokwa here?

A: We here normally sent cocoa, baskets, yam (yellowish) or any commodity which we thought would fetch a good price at Edubiase.

Q: What specific commodities made Edubiase so important as a market in those days?

A: It was noted for its pottery; the people of Edubiase were very good at pottery.

Q: When one went to the market at Edubiase was he expected to pay any taxes or tolls.

A: No, but one might pay something as a reward to the market cleaners as a sign of gratitude.

Q: Did the chief of Edubiase send anybody around to collect commodities from each trader as his due?

A: Yes. The gong beater would make an announcement so that every trader would set aside a little potion of his goods. Later on the palace officials / would come around and collect them and then sell them for the chief.

Q: Did those of you who went to the markets return on the same day or did they have to sleep and return on the next day?

A: We normally returned on the same day since the distance was not very long.

Q: Did you ever hear of a notorious person who harassed travellers and traders in those days?

A: Yes, I heard of such a person.

Q: What was his name?

A: He was a man from Manso called Kwame Abe. He would ambush traders on the way, spit a mixture of pepper and ginger into their eyes and then bolt with their loads.

Q: Why didn't he chiefs collect the people to go and catch him.

A: This Kwame Abe was well-versed in juju he was strong / but later on he was rendered impotent by the gods and so he fell into our hands.

Q: What was the name of the person who caught him?

A: I don't remember his name.

Q: It was said that mining was carried on in parts of Adansi. What things were actually mined?

A: Yes. At first people were mining a mineral called 'nnabao' but later on gold dust was also mined.

Q: Can you describe this 'nnaboo'?

A: It was like a rock and it could he melted to make gold weights. It is still brought down South by the Northerners.

Q: Can you describe the gold that was mined?

A: There were different kinds of gold mined; it would either be in the form of nuggets or gold dust. The nuggets were not used to buy thing but for ornamental deconation, i.e. rings and necklaces. The gold dust was normally used to trade with.

Q: How was the gold dust used to buy things? Did everyone have a weight (nsenia) or was there a different means of measurement?

A: It was usually the elders who possessed the gold dust and they had the weights to measure the different amounts, i.e. 'kokoo' or 'Daama'.

Q: In the past when a trader from Adansi passed through Assin to get to the Coast did he pay any taxes to the Assinhene?

A: No.

Q: How did the travellers manage to get across the Pra River?

A: There were boatmen at the river to get people across and a little money was charged as tolls. On the Adansi side of the river were the Adansihene's boatmen and on the other side were the Assinhene's boatmen. The money that was charged at each side belonged to each respective chief, but the tolls that were paid in commodities were used by the boatmen as their pay i.e. food.

Q: How were the elders able to obtain the gold dust? Could anybody mine as he wished?

A: No, unless a landowner gave you permission to mine gold on his property. If the gold mined was in the form of nuggets it went to the landowner which was usually the chief and this was melted down to make ornaments; i.e. rings and necklaces.

Q: Did a person have to pay something to the chief or Odikro before he could mined some gold?

A: No, but the chief was entitled to a portion of the gold if the person was able to obtain some.

What was normally done was that when a person discovered some gold he would inform the chief or Odikro. The Chief would then appoint somebody to accompany the miner and if he dug up any gold the person would inform the Chief.

Q: That means everybody who went to mine was accompanied by the Chief's messenger or representative?

A: Yes. This was to enable the chief to know the correctamount that was mined.

Q: In the past it was said that when a young man returned from a journey as a wealthy person the chief could appoint him to a post, i.e. as Safohene. Is this true?

A: Yes and in some cases when he was rich or had some influence in the family a stool may be (dedicated) created for you after your death.

Q: What did one have to do before he could be appointed Asafohene or before a stool could be created for him?

A: One had to offer some drinks and then one was appointed to be the head of a family or a household. After that one had to swear allegiance to the Chief who appointed him.

Q: Has the post of Sikahene (Money Chief) ever been created in Adansi.

A: This title was only limited to the money lenders. One of the men who was well known as Sikahene was a native of Dompoase called Akofe. He was also a palm-wine tapper who lived at Ampoma Wiroko.

Q: Why was he permitted to tap wine although he was a man of position?

A: He obtained this title mainly because of his wealth, and he also had many people under him whom he could order to do anything he wanted.

A: Has there ever been a kola trade in this area, especially in this town.

A: Our forefathers did a little trade in kola.

Q: Has there ever been any disputes or litigation of this land?.

A: Yes, it was between a brother of mine who was the Chief of this place and a man called Kwabina who hailed from Duaso. My brother's name was Owusu Ansa. The dispute was over the boundary between our land and the land he claimed was his. The case was settled in favour of my brother.

Q: You mentioned earlier that you had seven old sites (Akurofo) before you settled here. Can you name these places?

A: I remember only Nyaferease, Ofooase, Kyekyewere but I have forgotten the rest.

Q: What would be seen at these places if anybody went there?

A: He would see a large tract of sacred and virgin forest. The Akrofuomhene once claimed ownership of this sacred forest but he was disputed by an uncle of mine, Kwasi Ayi who used to be on this stool. My uncle won the case.

Q: Where is this sacred forest?

A: It is at Nyaferease. It is by way of Obuasi. It is not a village called Kwabena Kwakuo.

Q: Nana, may we please know your full name?

A: Yaw Barima.

Q: What is your position in this town?

A: I am the head of the clan here and that makes me the chief kingmaker.

Q: Who are the rest of the elders?

A: 1; Kwabena Kyerematen
(Nephew of Yaw Barima)

2. Yaw Nkansah
(Grandson)

3. Mr. Okaine
(Son)

ATAASE NKWANTA

Libation:-

Ye ancestors of the scouts and spies, drink,

Nana Kwaw come for drink

Nana Asibe yours,

Nana Kwaw Komen yours,

Ye were appointed by the Asantehene to scout the land and you founded this town.

The government has appointed these people to come and record our histories and traditions,

Let them prosper,

Let us also prosper,

Let no evil befall them.

Refrain Well spoken.

Q:- Why was the town called Ataaso Nkwanta?

A:- In earlier days, it was called Nnimiaso. However when MaCarthy came to stay at Praso, he would cause anyone who was going to the coast to buy gunpowder to be arrested. There was however a bye pass through Asempanaye to Ataase which one could safely use without detection. Whenever you asked anyone how he came through with his gun powder, the prompt reply was through Ataase Nkwanta, (Ataase Junction) which has since become the name of the town.

Q:- Which people were called Afutuakwa?

A:- They lived at a place called Mmenan which was quite near Boberease.

Q:- What caused the Assin Attandansus under Otibu to migrate?

A:- It was because the Asantes used to collect annual dues from them which they got fed up with paying. They did not move as a result of any war.

Q:- What is the response to the greetings of a member of the Asenee Clan?

A:- Yaa Oduna or Yaa Oforiwa.

Q:- Why did you call your old township Nimiaso?

A:- It was named after the stream which flowed there.

Q:- Where did your people come from to settle at Nimiaso?

A:- Dompoase.

Q:- Did the first chief come alone or with a large company of settlers?

A:- He came with a few scouts comprising,

(1) Barima Antwi of the Dompoase Aduana Clan
(2) Akwatiaku.
(3) Gyan Koko.

Q:- Which people shared boundaries with your people when they were at Nimiaso?

A:- The chiefs of Afutuakwa, Menan, and Manso.

Q:- What are the names of all the chiefs who have ever been enstooled here?

A:- (1) Nyameasaa.
(2) Opanin Kwaku Kyei
(3) Kwaku Anti
(4) Yaw Fosu
(5) Kwasi Nkansah

All the chiefs died on the stool.

Q:- Which of them went to any war?

A:- None of them did.

Q:- Is there any oath whose influence is limited only the town?

A:- "Brekuno, Kwaagyebi". It is a quite recent oath.

Q:- What festivals are celebrated in the town?

A:- There are no such festivals. We always go to Dompoase.

Q:- What function do you perform when you go to Dompoase.

A:- Some go there to carry drums. Others to carry the Adansi-hene or to hold state swords.

Q:- What are some of the things you take there?

A:- Drink and a sheep. We also cook and offer food to the gods.

Q:- What type of drink?

A:- Gin and in olden days palm wine.

Q:- Could you use the water which collect in tree hollows after rains to pour libation?

A:- I don't know.

Q:- If your son desired to marry in the olden days, what rites did you perform?

A:- You first determined whether he had saved a substantial weight of gold. On the strength of that, you performed the necessary rites for him.

Q:- Since every son was required to work for his father in those days how did they obtain money for themselves?

A:- They could dig up gold or tap rubber.

Q:- Did the young man point out the girl of his dreams or was it the father who chose one for him?

A:- If the girl of the son's dreams came from a family whose members were known to steal, gossip or murder then the proposed marriage could be prevented.

Q:- Why could the father veto a marriage?

A:- Because as father, he was always after his son's good so that the marriage did not produce evil children.

Q:- If the young man was adamant and insisted on marrying a particular girl in spite of all objections what was done?

A:- The father would "po ne bra ma no" (out him off.) Because of this the son would never marry against his father's wishes.

Q:- Was "mpenatwe"(friendship between a girl and a boy of marriageable age) allowed?

A:- No "asiwa", (the system whereby a mature man could perform the necessary rites for a very young girl with the intention

of marrying her in future was allowed.

Q:- If a girl became pregnant without puberty-rites having been performed, what was done to her?

A:- Such a person would have committed an unholy crime. A sheep is slaughtered and some plantains are mashed. Then both the girl and boy are shaved clean. They are then made to pay a fine.

In earlier days such people would be ostracised from the town. Nowadays however, they are merely "baptised" and allowed to stay here.

Q:- Were the newly wed husband required to farm for the in-laws?

A:- Yes. One did not wait even to be told first otherwise it would be considered as a sign of disrespect.
The inlaws could then even pay up any debts being owed by the husband.

Q:- How were sons set up in life?

A:- There were two ways of doing this. A father could give his sons a lump sum of money to trade with, and use whatever he made out of it to marry. It was not necessary to inform the family about this.

Otherwise the father would give him a large sum of money and inform the family of what he had done.

Q:- How were children taught the traditions of their ancestors?

A:- When a curious child asked his grandparents, he was told these things. If however the child was know to gossip, he would not be taught these things.

Q:- If two groups of spies from different camps met what did they do?

A:- Each could give any thing to the enemy group which the other lacked and vice versa. In the olden days, the spies did not regard each other as enemies. When they met, they fired their guns into the air instead of at each other. Then each left to inform their respective chiefs that the war had begun.

Q:- Did the chiefs inform their enemies of their intentions to start hostilities against them?

A:- Yes. If a chief wanted war, he would cut off any part of the body of a messenger sent by the other chief. When he showed his body to his lord, the latter would immediately realise its implications. When there were two such messengers, one would most likely be killed.

Q:- How did chiefs obtain armies to fight in war?

A:- The chief would inform his several war generals of the impending war. They would in turn go and gather the warriors together.

Q:- What did someone who had no gun do when there was an outbreak of war?

A:- Such a person was dubbed "osansani", and he joined those in the same category to headload the supplies needed. Others were detailed to guard the women and children. The women "twe mobomme", that is sing mournful sungs and exhorted the gods from one end of the town to the other to let the men return safe and sound.

Q:- What were their weapons before the arrival later by the white men.

A:- Gun powder could be obtained from the north.

Q:- How did they make the gun powder?

A:- I don't know.

Q:- Did they fight cane wars in very early times?

A:- It was the Fantes who mostly fought with canes.

Q:- Where did the people learn about the "asafo" companies?

A:- From Fanteland.

Q:- Has there ever been an "asafo" company in the town?

A:- Yes, at Dompoase. They learnt about asafo companies during their various trade expeditions to the Coast.

Q:- Did the asafo members make the designs in the flags through their own imagination?

A:- No. All the designs are to express some proverbs.

Q:- How did the chief obtain money for his treasury?

A:- Fines were collected from people who brought cases to court and were found guilty. He also collected annual dues from all those who worked on the land.

Q:- How did the chief acquire trade goods?

A:- His servants could go to trade for him.

Q:- When gold was mined in an area, how much of it was given to the chief?

A:- A third share of it was given to the chief.

Q:- Has gold ever been dug in the Adanse state?

A:- It was not dug to any large extent. It was in Denkyira, Dabiasse and Obuase that gold was mined.

Q:- Could the chief send for some of the gold any person obtained?

A:- No. It was only when the one had a case and was fined that the chief could obtain gold from him.

Q:- Did the Asantehene ever send his special scales to any chief to pay up some gold?

A:- Yes although I cannot speak about who that person was.

Q:- Who was created "sikahene" (literally money chief) in the Adanse state?

A:- Kwaku Akore who hailed from Ampoma Wereko, a small village which has now been absorbed by Apagya.

Q:- What things were Kwaku Akore allowed to own?

A:- He was permitted to own his own state horn. He owned state drums even before being created "sikahene".

Q:- How were his horns blown?

A:- "Kwaku Akore Bosomtwe, akoko bekyen a akoroma mfa" (literally Kwaku Akore Bosomtwe," the hawk does not take the chicken which would grow into a fowl).

Q:- Was he allowed to own a palanquin?

A:- No although he had his own hammock before being created "sikahene".

Q:- How long did it take the traders to get to the Coast?

A:- If I for instance set off, I could step overnight at Assin Edubiase. My next stop would be Tweneso and the next one would be at Akyemfo. On the whole I would take from four to seven days.

Q:- What goods could be sent to be sold on the Coast?

A:- Mats, plantains, cocoyams and other food crops.

Q:- What goods were brought back?

A:- Gin, kerosine, dried fish, salt and tobacco.

Q:- Which were the markets, that could be reached in the north?

A:- Brekum, Ntotoroso, Nowin, Sampene and Bontuku.

Q:- What were brought from the north?

A:- Slaves and blankets.

Q:- What were some of the names of these blankets?

A:- Nsakuhan, Namename, Nsaakyereben, Nsaafufuo, Bomo and Kasa.

Q:- Where were the slaves obtained from?

A:- There was a man called Samoury who raided towns and captured the inhabitants to be exchanged for things like Calico.

Q:- Could one marry a slave he had bought?

A:- Yes.

Q:- Was it necessary to perform marriage rites in this case?

A:- No because she was one of your properties.

Q:- Could prisoners of war be integrated into the family?

A:- Yes.

Q:- Was it necessary to show such a person to the chief first?

A:- Only if one wanted to.

Q:- How did one find a place to sleep in another town?

A:- He left his load at the market place and went to hunt for a suitable place to sleep before going to collect his goods.

Q:- Did he pay anything for the room before setting off?

A:- No.

Q:- Could he give the host something to express his thanks?

A:- Yes. He could give him some important goods like salt or tobacco.

Q:- If the stranger died in the night what did the host do?

A:- He first informed the chief if he did not know of where the dead man came from. The whole town came to give a fitting burial to him and his goods were given to a responsible person for safe-keeping till his family could be located.

Q:- Were the goods given to the chief to keep or did any ordinary person serve just as well.

A:- They were given to somebody like the host. If after say 40 days nobody had come to claim them. They were sold and the money realised given to the chief.

Q:- If his town was known, what did the people do?

A:- A messenger was sent to inform his family of what had happened. They could even allow the corpse to be buried in the town.

Q:- What were the names of the very precious beads?

A:- Bodom and Bowua. If a single one of these beads was put in a fresh pot and a sheep sacrificed on it, it would be found to have increased to two by the end of the year. They are bought by chiefs.

Q:- Where were they obtained from?

A:- Some were dug from the ground while others were bought in the north.

Q:- Did you hear stories about any highwayman in the Adanse state?

A:- He was Kwame Abe from Manso. He killed and robbed people. On moonlit nights he would suddenly appear among the girls playing in the streets and seize the beautiful ones among them. He even caught and took to his lonely place in the bush two twins. Whenever any of the women became pregnant, he would send her back home and after learning of her mother's farm he would take their meat for the "wife".

Q :- Why did the people not go to apprehend him?

A:- Kwame Abe was very fearful. He was almost a legend for he had magic by which he could just disappear into the air or vice versa. Moreover he was always on the move.

Q:- How did Kwame Abe die?

A:- It was a man called Ankoma who finally killed him at Enyinabrem near Obuasi after stalking him for a whole week.

Q:- Why did those people staying in this part of Adanse help the English while the others helped the Asantes, during the Yaa Asantewaa war?

A:- At first, the Adansihene Nana Nkansah, decided to help the English war effort. However he changed his mind later on. This even caused the English to imprison Kwabena Fori, a nephew who had been delegated by Nana Nkansa to coordinate the Adansi people's help.

Q:- What was done to Kwabena Fori when he was made prisoner?

A:- His hands were tied together with "nnwanhome" (sisal rope used to tether sheep). Thus it was made an oath.

Q:- How did the Adansi state become subject to the English?

A:- It was during the reign of King Karikari, that the English fought and defeated the Asante empire and became the authority in the land.

Q:- Is it true that when a queenmother refuses a man's advances for marriage, she has to pay him one guinea?

A:- I have never heard such a thing before.

Chief speaker:- Kwaku Addai.

A T O B I A S E

Q What is the name of the ruling Clan here?

A Ekoona.

Q Which other clans are in this town?

A Agona, Asakyiri, Aduana, Bretuo, Oyoko and Asona.

Q What things are taboo to the people of Ekoona and Bretuo Clans?

A The Ekoona are forbidden to eat the flesh of the tortoise, deer and the dog; the Bretuo are forbidden to touch the bush-cow, leopard and the Agona clan is forbidden to eat pigeon.

Q Each clan receives a particular response to a greeting. What are those of the Agona and Ekoona?

A Agona Clan: Yaa Agonaa

Ekoona Clan: Yaa Adeena.

Q From where did the people of Atobiase come to settle here?

A They migrated from Ayaase.

Q The people came from Ayaase whose ruling clan is Bretuo how does it happen that the ruling clan of Atobiase is Ekoona?

A In the olden days a chief could send anybody to settle at a place and such a person may be accompanied by his wife or family. When this settlement later became a town its ruling clan would subsequently be that of the founding family.

Q Has anybody from a different clan ever sat on the stool before?

A No. It has always been somebody from the Ekoona clan.

Q Which chief led the people from Ayaase to Atobiase.

A Akwasi Twumasi who is still alive.

Q How long has it been since Atobiase was founded?

A It is more than twenty years, and it was certainly before the great earthquake in 1938.

Q You were among the party which came from Ayaase and founded Atobiase. Why were you not made chief of the new town?

A I was Kyidomhene at Ayaase and I assumed the same post when we settled here.

Q Were any people staying here when you arrived from Ayaase?

A No. There was only a forest.

Q How did the town come to be called Atobiase?

A It is said that a certain hunter discovered that a tree grew at this spot whose fruit attracted several animals. He therefore began to hide under the tree and wait for the animals. He began referring to the spot as 'Ateduase' which meant 'under the observation tree'. The name Ateduase gradually changed to Atobiase.

Q What was the name of this hunter?

A Apenteng.

Q What towns shared the same boundaries with Old Atobiase; before the town was moved to the highway.

A These were Edubiase, Koobenase and Dompoase.

Q How many chiefs have been on the Atobiase stool as far as can be remembered?

A They are: Nana Owusu
Nana Danka
Yaw Obeng
Kofi Nyina
Kwaku Andoh

Q Can you remember the chiefs of the bordering towns you mentioned?

A No.

Q Which of the chiefs has ever faced a major crisis or any big event?

A The town had some disputes with Dompoase during the reign of Nana Amoanim.

Q Who was the chief of Atobiase during the Yaa Asantewaa War?

A Kwaku Andoh.

Q When the Asantehene passed through into exile who was the chief at the time and who played host to him?

A Nana Amoanim.

Q Did Amoanim die on the stool or was he destooled?

A He was destooled before his death.

Q What led to his destoolment?

A He didn't look after the stool properly.

Q When the Atobiasehene either goes or sends a delegation to the Ayaasehene does it require an intermediary or is the Ayaasehene approached directly?

A A message is passed through an intermediary who sends it to the chief.

Q Has the town any traditional music?

A We have Asafo, Atumpan and Densewu. The youth has other kinds of music called Nten, Gumbe and Saana.

Q Densewu is music played by the older generation. Can you explain its origin?

A Densewu originated from Asante (Kumasi). When the Asantehene Osei Yaw was on his way to fight the Fanti and reached Besease, the armies of Fanti and Assin blockaded his way at Anyinabirim. He was determined however to fight his way through these armies and he succeeded. However before he began he uttered these words to show his determination:

"Baafo ako ako, menam ha meko,
Anyinaberim me nam ha meko,
Boafo ako ako, Boafo ako ako.

Anyinaberim me nam ha meko oo!

Boafo ako ako!"

When he returned from his campaign he had the words set to music on a drum and gave it the name Densewu.

Q How much did the people of Atobiase pay in order to study this music?

A We did not go to Kumasi purposely to study it but we observed them playing it and copied it.

Q When the Asantehene was saying those words why did he not say "Osei Yaw ako ako", instead of "Boafo ako ako"?

A Boafo actually means either a helper or the one who has collected his followers and fought. This may be the reason behind it.

Q How did your ancestors raise an army when war came?

A In the first place the Adansihene holds a meeting with all the chiefs under him and discuss every issue with them. When they have all come to the conclusion to fight, every chief returns to his town to collect his followers. The town-crier then goes round with a gong-gong and lets everybody know what the chief has decided.

Q Do the chiefs ever inquire from the Omanhene what causes they were going to fight for and do they ever doubt the Omanhene?

A No. The chiefs never disagree with the Omanhene since most of the time the whole state is against a common enemy.

Q It is known that guns were used in wars, where were the guns obtained from in the olden days.

A These guns were bought from the whitemen who brought them to the coast.

Q What were the arms used before the whitemen began to bring guns to the coast?

A Before the whitemen and guns came bows and arrows were used to fight wars and they were bought from the north.

Q Have any of the elders present been to any wars?

A Yes Such a person is the present chief who went to the Yaa Asantewaa War when he was in his youth. In this war he was on the side of the British and his role was to carry loads of equipment.

Q Why did he fight on the side of the whiteman as a carrier. Did the whole of Adansiman fight for the whiteman?

A No, part of Adansi fought for the whiteman and the others for the Ashantis. Those who backed the English were Atobiase, Asaman, Fumso and Apedwa. An army was dispatched to meet the British at Praso. At first the British did not believe us but they became convinced. Our reason for joining them was that we could not fight them; our forces were put under the command of Kwadwo Twiwa. The man who led our forces to join them was called Gyakyo and another educated man, Adusa, acted as our interpreter together with Ankra from Fomena; Adusa was from Nankese. After a treaty had been signed between us a man arrived from Fomena with a party of about twenty. The man was Kwabena Ofori and he brought the message that Kwabena Nkansa, the chief of Fomena had sworn to fight for the British and he had sent him (Ofori) to come and help our army. It was believed that his story was untrue and that he was going to lead us into a trap and get us beheaded but he stuck to his story. The next day Kwadwo Twiwa was informed at Praso about Kwabena Ofori who insisted that he had been sent by his uncle Barima Nkansa and he agreed. Soon after this a messenger arrived that the chief of Dompoase had sworn to fight against the British. This contradicted with Kwabena Ofori's story therefore he (Ofori) was arrested and put in chains.

On the following day the carriers who had been with the British from the coast let it be known that they would continue to carry their equipment to Fumso and then retire since it would spell their doom to go any further. We were therefore asked if we would risk taking over their work into enemy territory and we agreed to do so. With Kwabena Ofori still our prisoner we reached Kusa that day and on the next day we encountered the enemy at Dompoase. Our forces failed to overcome the Dompoase people and our advance was halted. The second attempt also failed the next day so our course was altered on the third day and we took the route which went by Dumpayaw (Obuasi) and Bekwai and on to Kumasi.

Another British force attempted to use the Dompoase route. This force was accompanied by the people of Kumasoko and was equipped with cutlasses with which they cut a path through the forest and by-passed the enemy lines to their rear. By the time this force engaged the main enemy force it had been re-inforced by the Commander-in-Chief of the Kumasi army, Opoku Manwere. This battle was very fierce and because they were wearied the scouts of the Ashanti army could not be dispatched to Kumasi with reports and they slept that night on the battle front.

The battle was continued on the next day and the exhausted Ashanti forces were overcome and the British Commander Kwadwo Twiwa was victorious.

Q Have you an Asafo group in this town?

A Yes.

Q How did it come to your people since it is believed that the Asafo originated from the coast?

A It is true that it came from the coast because whenever our fathers travelled to any place and saw anything they admired they copied it on their return.

Q Were there any state duties assigned to your people or did they ever undertake any communal labour project?

A Yes. In the Yaa Asantewaa War our people were assigned to construct a road from here to Asaman where the people of Asaman took over the work and continued it to Amudurasi and so on.

Q Why has the Asafo ceased to be or why was it banned?

A An Asafo group never went extinct but it may be temporarily dormant due to the death of its drummer who might not be easy to replace. Why this was abolished was that the youth which formed these groups became rebellious and took to destooling chief indiscriminately and often arbitrarily.

Q Did every group has its flag or emblem in the days of Asafo?

A Yes.

Q What were the symbols on your flag?

A Our symbol was the head of an animal put in a pot and placed on a fire. According to tradition if even you cut up an animal into pieces you can always distinguish the head from the rest of the meat. The motive behind it was that the head never gets lost and since Ayaase was the true head of Adansiman. This was adopted as our symbol.

Q How was mining done in the olden days and what happened to the gold?

A Very little mining was done in the past as compared to the present. In the days past only the chief was entitled first to the gold mined. If a person mined a quantity of gold he presents the whole of it to the chief who divides it into three parts. The chief takes one-third and gives that person the rest.

Q Will you tell us something about trading in the past?

A Gold-dust was at first used to trade with the people on the coast and later on rubber also came to be used for money. In the north at trading centres like Yeji, Bontuku and Sraha salt was used to buy slaves who were bought from the great northern chief Saamoono (Samori). Clothes bought from the whitemen on the coast could also be used to buy slaves in the north.

Q How was the kola trade carried on?

A The kola was collected from the forest where they grew wild and cured by being buried underground. After sometime they were retrieved, put into parcels and carried to Bontuku. The northern traders used slaves to buy the kola nuts. Two kola nuts could exchange for a slave and a northern chief could sell anybody at his whim.

Q What other thing were bought from the north apart from slaves?

A Cattle and sheep were bought in return and resold down south. Blankets and cloth were also bought from the north. Some of these were called Kasa, Bommo (Bombo), Nsaa, kyekye and others.

Q What cash crops were cultivated before the whitemen came?

A There was no cultivation of cash crops. What was cultivated were mainly a few foodstuffs meant for family consumption like plantain, cocoyam and yam. A person may sell his surplus to a friend if he wished.

Q What was used as a means of payment for commodities bought?

A Gold-dust.

Q How was a person able to tell how much he had to pay for what he had bought?

A There were units of money like 'sempoa' (mpokoa) 'Daama', 'Sireko', and these were weighed on scales.

Q What other crafts were in existence?

A Blacksmithing and weaving were done in Idansi but these were not very popular.

Q How were people able to obtain utensils such as are used for farming and how were they made?

A Rocks containing iron were collected and melted down for the blacksmiths to manufacture whatever utensil was in need.

Q Where could a person obtain for instance a cutlass?

A From the blacksmith.

Q If a person wanted to visit the old site where you moved from would he be allowed to do so?

A This could be arranged after that person has offered some drinks for libation to be poured.

Q Are there any evidences to show that people have stayed there before?

A Yes. There are the ruins of our former dwellings (Asisiwa) and there is also a cemetary.

Q Do you observe any traditional holidays?

A Yes.

Q Why is the newly harvested yam not be eaten before the ceremony?

A This does not apply to all kinds of yam. The chief and elders are limited only to water yam (afasee) but the ordinary people may eat the newly harvested yam before the occasion.

Q Why does this occasion always fall on Fridays?

A This has been laid down and was observed by our fathers therefore it will be difficult to explain.

Q How are you able to keep count of the time interval between each occasion and how do you know when it is time to celebrate these occasions?

A We keep count of the month and observe the occasion on the first Friday of the twelfth month.

Q How was the time calculated?

A This was done in weeks. Four weeks meant a month. When the twelfth month arrived then we knew that a year had passed.

Q Which of the month did this occasion (Afahye) fall on?

A It was usually in the ninth month of the modern calender. This however could be arranged to co-incide with December.

Q How did the Akwasidae come into existence?

A It is not known by the present generation since it was handed down to us by our forefathers.

The Panel:
1. Nana Kwame Antwi (Atobiasehene)
2. Nana Kwasi Twumasi (Kyidomhene)
3. Nana Kofi Owusu
4. Nana Yaw Boakye (Okyeame).

A Y O K Ɔ A

Libation

Lord God Almighty here is some drink,
Mother Earth, your drink,
Nana Kwateng Amaning, yours
Akaa Kura yours
Papa Appiah Nti "
Nana Asamoah "
Akokora Ware "
Nana Kramo "
Nana Amoako "
Agya Amoah "
Nana Asubona "
Ofori "

We all want unity in the Adanse state,
These people have come here today
To listen to our traditions
They came with a bottle of gin,
Some of which is being offered to you,
Let the town prosper,
Let the Adansestate prosper,
Let the Asantehene live long,
Let Afrifa and all those governing the
nation live long,
Let the Adansi state exist forever.

Refrain Well spoken.

Q. Why was the town called Ayokowa?

A. Our first settlement was also called Ayokowa, thus when the people finally moved here, they decided to call it also Ayokowa after the former township.

Q. What is the ruling clan?

A. The Ekoona clan.

Q. How did Ekoona become the ruling clan?

A. It was the ancestors of the Ekoona clan who were first asked to administer the town.

Q. Do you then serve the Ekoona clan at Fomena?

A. Yes we serve the Ekoonahene who in turn is subject to the Kurontihene.

Q. What is the response to the greetings of an Ekoona clansman?

A. Yaa Adeenaa

Q. What was the cause of your moving from Old Ayokowa to settle here?

A. This was because the old township was quite removed from the trade route. So we moved to settle here by the road.

Q. Who was the chiefs who led the people to settle here?

A. (1) Nana Kofi Fofie.

Q. Who came after him?

A. (2) Nana Agyei. After him came
(3) Opanin Kwateng.
(4) Yaw Akura.
(5) Agaaku.
(6) Yaw Preko.

Q. Which of these Chief went to any of the Asante Wars?

A. Nana Kofi Fofie went to the Yaa Asantewa War.

Q. Was he given any appelation for any display of exceptional bravery?

A. No because he fought under the Adontenhene and thus all the titles were given to the Adontenhene.

Q. Is there any oath used only in this town?

A. Yes, it is "Nana Mari Akookoee".

Q. Any defaultment on this oath is equivalent to defaulting on the "Adansiman and Prasu" main oath of the Adanse state. He was required to provide a sheep before being taken before the Adansehene.

Q. What were the origins of this oath?

A. A very big war developed between the peoples of Aburaso and Awukuase. One of our ancestors, Nana Kotim was killed and nailed to a tree. This caused much sadness in our midst and we made an oath out of the incident.

Q. If a person defaulted on the oath but refused to pay the required fine what was done to him?

A. When such a thing happens a sheep can even be slaughtered at the Police Station before the matter is handed over to the courts.

Q. How did Ayokowa come to belong to the Ekoona clan?

A. After his war, when Nana Kwame Antwi was dividing out the land, he gave this area to us.

Q. Which war did Nana Kwame Antwi Barima go to?

A. The Adansi - Bekwai War.

Q. Is there any deity whose influence is limited only to this town?

A. No, we all worship Bonsam, god of the whole Adansi state.

Q. Has no one then brought any small fetish from the bush?

A. There are some smaller deities in the area. There is a particular part of the forest generally called Oboo Kofi where in the olden days, fowls, eggs and drink were taken and used in performing rites.

Q. How did the ancestors realise that the Oboo Kofi was a fetish?

A. It was a big fearful cave where dwarfs were believed to play games. As such our ancestors worshipped it.

Q. What other deities are there?

A. The stream from which we obtain our drinking water is also a fetish. We call it Prakum. It has its own priest and is an evil charm.

Q. What are some of the things this fetish river is able to do for the benefit of the townsfolk?

A. It can make the sterile and barren, productive as well as heal the very sick and expose witches. It is an evil charm.

Q. When are ritual dances performed for it?

A. On Tuesdays and Sundays. The dancing is always to the accompaniment of drum beats.

Q. When it helps somebody what does he do to thank it?

A. Whatever the one offers in seeking its help.

Q. What festivals are celebrated only in this town?

A. We always go to help the Adansihene celebrate his.

Q. What functions do you perform to help the Adansihene perform his festival?

A. Each chief has his own function to perform. Some are responsible for providing mashed yams, others hold the "AfonaKwa", etc. We offer our services through the head of the Ekoona clan.

Q. What are the things you take along for such celebrations?

A. We take along, sheep, yams, firewood, eggs and whatever the people can get. A week after the start of the celebrations anyone can offer food to his ancestors.

Q. What was a young man desirous of marriage required to do in ancient times?

A. The father first considered how much money his son had before performing the necessary rites.

Q. What rites did the father perform?

A. He bought a big potful of palmwine and with it went to see the girls family. Later he paid N¢4.20 or N¢8.40 as bride price to the girl's father.

Q. What were some of the grounds for preventing a son's marriage to a particular girl?

A. This could be done if the girl for instance, led a dissolute life.

Q. What was called "Aduane Kesee" (literally grand meal) in a marriage of those days?

A. After the necessary rites had been completed when the girl first went to the husband she was said to "rebie nkwansen" (literally opening cooking pots). She cooked a grand meal which was offered to all their contemporaries and family members. After this each gave to the girl whatever he or she could afford.

Q. When was the new husband required to farm for his in-laws?

A. Anytime the husband could afford it.

Q. What were the necessary grounds for divorce in these days?

A. If there was a violent or serious fight between them, the husband could go and see the girl's family with the complaint that the girl was troublesome. If the women also felt her husband would not buy her cloths, she could also seek divorce.

Q. How was divorce effected?

A. The case was heard by a council of elders and whoever was found guilty provided drink for the other's family.

Q. How did they "gu hyire" (literally smear with clay)?

A. White clay was smeared all over the girl's body and she was booed. This was done with the intention that she could never secure a successful marriage.

Q. Why was "Asiwa" (custom whereby a grown up man could perform the necessary marriage rites for a child with the intention of marrying her when she came of age) practised in those days?

A. So that only the one whom the father wanted to marry the girl in future would eventually do so.

Q. How did they find out that a girl had attained puberty?

A. Puberty rites were performed for her; amidst drumming on the gong gong and singing. Cloths, headkerchiefs, fowls, eggs, under cloths, and any goods which the girl would eventually need were bought and put in a brass pan. The girl was adorned with trinkets and made to put on a new cloth. These goods and the girl were then paraded through the streets. Afterwards the girl was taken to the stream and washed, by the women.

Q. Why was it necessary to mourn a dead man by reciting his titles and appelations?

A. Whenever death took one of us away, we mourned him by reciting the appelations and titles of our dead ancestors and loved ones. In ancient times, these were studiously taught to children.

Q. Were there any indigenous bands and dances in the town in early days?

A. There were Entan and Saboa.

Q. Which town in Adanse had a famous market in ancient times?

A. Our people usually went to trade at the coast.

Q. How long did it take them to reach the coast?

A. It took from a week to ten days.

Q. Which were some of the rest steps on the way?

A. Atase Nkwanta was the first. From there one slept also at Andoe.

Q. With whom did they stay on the coast?

A. There was an important trader there called Nanin who hailed from Dompoase.

Q. Where did they sell the goods they bought at the coast?

A. Wherever, one wanted to sell it.

Q. What was the most important commodity at the Edubiase market?

A. Clay pots.

Q. Which markets in the north could they go to?

A. I don't remember.

Q. What were the names of some of the more precious beads?

A. Mmowuo, Ahwenepankasa, Bodom and Gyanee.

Q. Which bead was believed to be able to reproduce?

A. Bodom, when it was kept in a freshly made pot and covered and a sheep sacrificed on it.

Q. Where were these beads obtained from?

A. The north.

Q. Did the traders travel in groups or individually?

A. They went in families.

Q. Were there high waymen?

A. I heard of one called Kwame Abo.

Q. How did a trader obtain a place to sleep in another town?

A. He put his goods on the street and then went from house to house begging for a place to put up. When he found one, he went and brought in his goods. He was charged nothing although on his return he could give some of his goods to his host.

Q. What benefit did those people staying by the trade route derive from the traders?

A. They sold food like cooked yam and kenkey to the traders.

Q. If a stranger died in the night what was done?

A. I never experienced such a situation so I cannot say anything about it.

Q. Who was made a "Sikahene" (Sub-chief on account of his money)?

A. Nana Bentuo who lived in a place around Kumasi. Then there was Kwaku Akore who made his own horn which was blown thus

"Kwaku Akore Bosomtwe eeh

Akoko bekyen a akoroma mfa oh"

(Literally Kwaku Akore, Bosomtwe,

The hawk does not catch the chick hatched to live).

Q. Why was he created "Sikahene"?

A. This was because he was extremely rich and built the first storey house at Dompoase in those days when there were only a few rich men in the land. He also owned his own hammock.

Q. Did you hear of any one who "Kum sika siee ne maame" (literally "killed" gold to bury his mother with) (What actually happened was, he made an effigy of solid gold and buried it with his mother)?

A. I did not although I heard of one Krakye Amaning from Bobrease who was shot dead by an envious person because of his riches.

Q. Has Kola ever been cultivated in this area?

A. Only on a small scale.

Q. What about gold digging?

A. Yes.

Q. Could any one just go and dig up gold or was he first required to inform the chief?

A. I cannot explain about that, What I heard about gold was that when the mother of Asakyire died, he was so pained that he made a golden effigy and buried it with his mother. Because of this the god money told him that if it had come to him and he had "killed" it to bury somebody, then it would no more come and stay with him. This is why members of the Asakyire clan have been poor up to now.

Q. What can one see in your old township, showing that the place had been ever settled by people?

A. He would see broken pots and mango trees.

Speakers

1. Kwame Fosu
2. Yaw Peko - Odikro.
3. Adwoa Kobi
4. Kwadwo Bentuo
5. Akua Afrifaa
6. Adwoa Kraa
7. Kwaku Tawiah
8. Kwasi Badu.
9. Afua Akoma.

BOBERASE

LIBATION

Lord God Almight,
Mother . th, drink,
Adansi Bona, yours,
Bonsam, yours,
These men are here today to
Listen to and record our traditions etc.
Let the Adansi state prosper,
Let no evil befall these men.

Q: What is the meaning of the name Boberase?

A: One of our chiefs, Obiri decided that he was fed up with the constant wars of the early times and that he was settling here "ahye-ne-bra-ase" (to start life anew) This has been corrupted to "Bo-bera-ase."

Q: Before moving here where were your ancestors settled?

A: The first chief here was called Antwi Akomeah. It was he who first founded Nku Ahwedeemu in these parts. Later he settled at Adaboe from where we finally moved to this township.

Q: Who was the chief while you people were settled at Adaboe?

A: Nana Antwi Akomeah. It was during Nana Kwadwo Tibo's "Ogu Asaro" reign that a big war ensued causing all the tribes to scatter.

Q: Which war resulted in the mass migration from Adaboe?

A: In those days all Denkyira was subject to the Akrokerri stool, the most powerful then in Adansi. The Denkyirahene disliked serving Adansi. So when the time came for celebrating the Odwira festival, he sent one of his sons instead of turning up himself. The young man had a very disrespectfully unkempt beard and so we cut it off. He went to inform his father resulting in a war in which Adaboe was totally destroyed.

Q: Was the Akrokyere that was believed to have been founded in the beginning of Creation also at the site of Adaboe?

A: We fought the Denkyirahene at Adaboe and were routed. His township was Banso not far from Adaboe. After the war we founded Ademani. The Denkyirahene then moved out to settle beyond the Offin because he thought that we might come together again against him. He made an oath out of this.

Q: Was Antwi Akomea the chief while you were settled at Adaboe?

A: No. He was not even a subchief then but only a member of the royal family. All the people were members of the same clan, Asakyire, so we had only one chief. Later after the war, some small townships were founded by individual groups.

Q: Which of the ancestor chiefs of the four Asakyire townships Kusa, Odumasi, Boberase and Akrokerri was the elder?

A: The Odumasi chief followed by Akrokerri. Then Boberase. Kusa was the last.

Q: Were there any twins amongst them?

A: Yes. Odumasi was the elder twin. Akrokerri was the younger twin. Boberase was the next born (Tawia) and Kusa was the youngest (Nyankomago).

Q: Who was the first chief of Beberase?

A: Antwi Akomea. It was he who after the destruction of Adaboe, founded Adampanyase.

Q: Why did the people move from there?

A: It was because of wars. After each war we usually founded a new township. Thus we founded Hwidiem from there we came to settle Asankore Kokoomu.

Q: Why did you move from Hwidiem?

A: When the Asantehene was going to fight Denkyirahene Ntim Gyakari, he asked the Adanse people to move out of the way for the Denkyiras to come after him at Kumasi. Thus the whole Adansi state moved to Akim and the Asantes under Osei Tutu defeated the Denkyiras at Feyiase. Ntim Gyakari was killed by the Juabenhene who took the gold "oware" he was playing away. Later the Adanses came back to serve the Asantehene. He made us pay 30 mpredwans (N¢480.00).

There is a saying that "Berebere amma a amanee nso amma" (literally if it had not been for Berebere there would have been no trouble"). When Ntim Gyakari was enstooled as the Denkyirahene he asked that a queenmother of Odumase be brought to him to marry. After three good years, there had been no issue from the marriage. It was then that Okomfo Kyerekye the most powerful priest then in Denkyira prophesied that as the woman came from Akrokerri, it would only be the great Bona deity of Adansi which would make her fertile. The Denkyirahene then dispatched a guard comprising 300 warriors to carry 30 sheep, and 3 mpredwan (N¢48) under a stool treasurer, one Obeng Antwi, nephew of the chief of Fomena, Abu Bonsra, to go and consult the oracle of the Bona deity. They were given 40 days to carry out everything. Unknown to anybody Obeng Antwi had been secretly having an affair with the woman to the extent that she became pregnant. Now this was a very serious thing to do to the wife of the Denkyirahene. The woman then panicked and suggested that they go to inform Obeng Antwi's uncle, for counsel. Bonsra then called his younger brother, Appianin Kwaforamoa, father

of Obeng Antwi and told him what his son had done. Unfortunately news had already reached Ntim Gyakari of the state of his wife. He then despatched one of his linguists called Sahene to go and instruct Bonsra to banish the family of Obeng Antwi from the land and to return the woman, Biraa. Because of what happened, 30 people were executed at Ayaase. In exasperation the women then spoke out "Se Berebere amma a ammanee nso amma" but the bystanders rejoined that "Enye obi na okum Obeng Antwi, Boasiako, ono na ode ne tiri gye akyerema." (literally "Nobody was responsible for Obeng Antwi's Boasiako's death, it was he who bought everything on his head." Biraa was taken to the Denkyirahene who had her placed in stocks. Later the second part of his decree came true when Bonsra and his people, the 35 townships of Adansi were forced to flee.

Q: When your ancestors came here, did they meet people in these parts?

A: No.

Q: What is the origin and meaning of Asakyiro?

A: Asakyiro means "kokosakyiri" (vulture). The vulture is the symbol of the clan. Asakyiro is the clan in which there was intermarriage between its members until the formation of the Asona clan. Originally both clans were the same. Then in order to permit the increase in our numbers it was decided to separate into two clans so that it would be possible morally to intermarry. So we called ours Asakyiro and the other Asona. For our symbol we took the vulture because any time we threw away the refuse, it was the bird which always came to eat it, it was our constant companion in those lonely days.

Q: What are the names of all the chiefs who have been enstooled here up to the present?

A: They are:
1. Nana Antwi Akomeah
2. " Akwa Amofo
3. " Onini Bra
4. Pepera Nkwanta
5. " Appiah Owiah
6. " Owiah Akorah I
7. " Obiri Asamoah I
8. " Bosompem
9. " Nkyi Kwabena
10. " Oware Adibesa
11. " Duodu Afari
12. " Tabono

13. Nana Kwasi Dakwa
14. " Kwame Duo
15. " Yaw Asiamah
16. " Kwame Fori (destooled)
17. " Akwatia Nini I
18. " Kofi Fofie
19. " Yaw Kwanin
20. " Kwabena Nimo
21. " Kwasi Wireko
22. " Kwame Fori (Reinstated)
23. " Owusu Kwabena
24. " Owia Akora II
25. " Obiri Asamoah II
26. " Akwatia Nini.

Q: Which of these chiefs went to any wars?

A: Owia Akora went to the Ahanta War and Obiri Asamoah went to the Gyaman War. During the Gyaman War, it was Obiri Asamoah who after the Gyaman King had been killed on "Nyompere" hill, discovered that the head of Adinkra had been cut off by the Gyamans and hidden the stomach of one of his slaves. He ordered the slave's stomach to be cut open and Adinkera's head taken to the Asantehene, Bonsu Panin. As a sign of gratitude, the Asantehene gave him a piece of the "nsaakyem" cloth to be used in decorating his 'palanquin'.

Q: What is the oath used in the town?

A: "Meka Kotoboa Ahwenaase." (literally "I invoke Kotoboa Ahwenaase"). Kotoboa Ahwenaase was a settlement where we were engaged in several wars thus reducing our numbers considerably. Moreover the Asantehene had imposed heavy dues on the town on seven good occasions. Thus we made an oath out of the fact that slowly but surely the township was being destroyed. (Ahwenaa is a tree).

Q: Who were the Afutuakwas?

A: In earlier times, they were subject to the Boberase stool. Later they moved out to found their present township of Assin Fosu. Their migration was due to wars.

Q: Why did the Afutuakwas move out to their present township?

A: They did not migrate of of their own volition. The Asantehene drove them away with the other Assin people, after a war against them.

Q: What was the cause of that war?

A: The Asantehene Osei Yaw went to the Akantamansu War and was totally defeated. This led him to lose a lot of his own regalia as well as having most of his people taken prisoner or blowing themselves up with gun powder. In fact 260 war captains were lost. His own nephew Yaw Akoma and one of his concubines were taken prisoner together with a box containing N¢2,000.00 worth of gold dust. He however managed to escape with his guard. He then sent to tell the chief of Akrokerri, Nana Atakora to send a delegation to the coast to bring back those things he had lost. The Akrokerrihene then appointed Kwabena Gyamera to do this job. He gave him a palanquin, a state horn, a "sitim" and a "konkofi". The Asantehene also appointed a man called Kyaa "Oyikwan" (literally Kyaa, the pathmaker) as well as two men Kankam and Afabuo together with one of his state linguists Oforikwaa. When the delegation got to Elmina, they were directed to claim the prisoners and stool regalia from the Governor in Accra. There they were made to understand that they would be given the prisoners only on condition that they signed a peace treaty. So they came back to inform the Asantehene. That was in 1831 when with George Maclean they signed a treaty with the Fantes. Because of what he did the Asantehene gave Kwabena Gyamera power to invoke the great oath "Ntamkesee" without suffering any penalty. He also decreed that, no matter his crime, if a criminal sought help from the Bona deity, he should be set free. He also sent Kwabena Gyamera a special linguist staff by his own father Kobina. After the people had fled, their lands were taken over by those members of their clan who stayed behind. Thus an Asakyiri family took over the Asakyiri lands while an Agona clansman took over the Agona lands etc.

Q: Does it mean then that when the Afutuakwas fled, their land was taken over by the Asakyiri clan?

A: It became part of the Boberase stool lands, because they left only one member of the clan Kutin, behind. The Asantehene then made Kutin the executor of the land under the Boberase stool. After his death, the land has been absorbed into the stool lands.

Q: What is the status of the Boberase stool in the Adanse state?

A: All the Asakyiri stools are to be found in one group with the chief of Kusa seated first followed by Boberase, Akrokerri and Odumase in that order.

Q: What relationship exists between Boborase, Kusa, Akrokerri and Odumase?

A: When we meet to discuss a case, the Akrokerrihene is seated first followed by the Odumase, Boborase and Kusa chiefs in that order. However at ordinary gatherings of the tribes, the order is reversed.

Q: What is the explanation for the fact that there is a palanquin attached to each of the four Asakyire stools viz. Kusa, Boborase, Odumase and Akrokerri?

A: Tradition has it that because of what Nana Obiri Asamoah did for the Asantehene by providing him with the head of Adinkera, the latter gave him "nsaakyem" (blanket obtained from the north), with which to decorate his palanquin implying that he already owned a palanquin.

Q: Was Boborase then not under any war captain when you went to the Adinkera War?

A: No. Each of the four Asakyire stools was independent but owed allegiance to the Asantehene.

Q: Did it then mean that even if one fought under another chief, when one distinguished oneself, he was given the necessary decorations himself?

A: The general fought for the overlord. However any display of exceptional prowess brought its attendant decorations to oneself.

Q: Were the Adansi townships originally independent?

A: Yes. We were like "nkotowa, nkotowa, obiara da no bon". (literally "little crabs, each in its own hole"). Each of us went to build Odanpan (a complete house built of swish and roofed with grass). If we were under any Adanse chief we would all have been asked to build one house but because we were independent each one had to build a separate house.

B O B E R A S E

Q: In those days when each of the four brothers Akrokerri, Odumase, Kusa, and Boberase was an independent chief, what was the sort of relationship that existed between them?

A: In those days there was nothing like "Omanhene" in all the land. Each chief was like "nkotowa a obiara da no bon" (literally small crabs with each in its own hole). It was Abu Bonsra, the brother of Kwaforamoa....

Int. A: Each Chief had his own jurisdiction. It meant that each chief founded his own little township and ruled over it. However, we all served the Asantehene in Kumase.

Q: Are there any deities whose influence is limited only to this town?

A: There is one called Adade. There is also one called Asubonten. The one directly attached to the stool is called Tea Akosaa.

Q: Where was the Tea Akosaa acquired?

A: They have been stool deities from time immemorial.

Q: Who was the person who actually brought it to the town?

A: It was a Chief called Tabono. He was delegated to go and purchase gun powder for the Adanse state. It was on his journey that he acquired and brought back the deity to protect our people during that and subsequent wars.

Q: What are some of the good things that Asubonten has done for the community?

A: At the time that we first wanted to destool Kwabena Fori, all the fetish priests in all the state were summoned to Fomena. It was Asubonten who after its ritual dances prophesied that if Kwabena Fori were destooled the whole Adanse state would be thrown into a turmoil.

Q: Has the god done nothing for the townsfolk by which it is remembered?

A: If there is any woman suffering from child death, the god can give her a type of medicine called "bagyina" (literally child stay), after which none of her children would die at birth. Again if a woman brought forth only males, the god could make her bring forth females also. Then it could also make the barren fertile.

Q. Was gold ever dug here?

A. Yes it was.

Q. During the reign of which Chief was it first dug?

A. It was started during the time that the Denkyirahene, Ntim Gyakari was campaigning against the Asantes. When he got to our stream, he realised from the type of plants growing by it that the land was rich in gold. He therefore put up camp here for three days to wash the soil for the gold. When he left our people took up the digging.

Q. Who was then the chief of this town?

A. He was Nana Boadu Afra.

Q. Who was the chief who("kum sika de siee ne maame".) literally killed gold to bury his mother with ? Can you tell us the traditions of this story?

A. He was not the chief but a royal and nephew of the chief who had become extremely rich. He caused goldsmiths to make a human effigy in solid gold with the intention of having its "throat" cut to bury him with when he died. However his mother died first so he "killed" it and buried it with her, and was given the appelation "Okum Sika" (literally kill gold). Hence he became known as Kwateng Amaning "Kum Sika".

Tradition has it that this was the cause of the Asakyire clan having been poor since.

Q. During those days when our fathers travelled to trade, was the present or old site of this town, Boberase, by the trade route?

A. The old township was not sited along the trade route. In the olden days gold dust was the currency. With it we purchased goods on the coast and brought them here to be sold.

Q. Was trading done only in the coastal towns?

A. We also went to the north and anywhere there was any sizeable market. We always first went to the coast to buy calico and took it to be sold in the north. Sometimes, slaves could even be exchanged for the calico.

Q. Did you personally engage actively in trading?

A. I went only to buy salt from Cape Coast and sold it here.

Q. What did you take to sell in order to buy the salt?

A. In latter times, silver was also used as currency so I took silver and an "apakan" (kind of container made from branches of the raffia palm) in which to carry the salt.

Q. How long did it take you to get there from Boberase?

A. One week.

Q. How did you secure accommodation during the night?

A. From Boberase my first rest stop was Apagya. The next night found me at Assin Fosu. From there I next slept at Akrofoum.

Q. How did you obtain sleeping quarters in these towns?

A. At Fosu, I was given quarters because, the Afutuakwas are my clan nephews. In the case of Akrofoum, some of our own people are still settled there due to our having to migrate wholesale to escape the wrath of the Asantehene.

Q. How did you secure accommodation at Cape Coast?

A. I lodged with an educated trader called Mr. Bennet.

Q. Did you pay anything for the lodging?

A. I paid nothing because I had previously worked for a brother of his called Mr. "Kyikyi", at Kokotedo.

Q. What were the important commodities that our ancestor-traders took to sell in the north?

A. They took "ntwea" (long copper rods). These were exchanged for slaves.

Q. Were slaves the only purchases they made?

A. They could buy anything they could find.

Q. What were the most precious beads in ancient times?

A. They were Bodom and Bota.

Q. Where were they obtained?

A. From the North.

Q. What were they used for?

A. The Bodom could reproduce when kept in a pot. They were very valuable property and could be sold for much gold.

Q. Which beads were dug from the ground.

A. The most common one was Mowua.

Int. A:- All the beads named were dug from the ground. Sometimes our elders, when they were digging up gold could come upon a very precious bead like Bodom on the river bed. Anyone who owned some was accorded great respect for it was a chief among beads.

Q. Were the beads used for adornment or being valuable property were kept in a secret place?

A. They could be used for adornment. With the more important stools like Kumase and Kokofu for instance, some of the bodom was ground and used as the powder for performing puberty rites for the royals.

Others could be traded and also hung round th[illegible] necks and used as arm and leg bands.

Q. Could one borrow some one's beads to adorn one's daughter during her puberty rites for instance?

A. Yes, he could.

Q. Did the traders go in groups or on individual basis?

A. Sometimes they went in groups of four or five. If there was no one going at the same time, one went alone.

Q. Which people traded for the chief since he could not actively engage in trading?

A. In the olden days every chief had many stool children and treasurers. Thus when he had sufficient gold, he could send these people to go and buy say gun powder for him.

Q. Were such trading parties accompanied by something like a linguist staff or the elephant tail to show that it was a chief's trading party?

A. They could be accompanied by a bearer with an elephant tail to show that they were on a king's business. This way they would be ferried free of charge across the rivers. This was done by only the more important chiefs.

Q. At the markets, did they have to sell the king's goods first before doing any private transactions of their own?

A. This was done in deference to the chief or "big man" who sent the one. Thus after making his lord's purchases he could also make some small purchases of his own provided he felt equal to carrying everything. The same was done with the selling.

Q. On being so sent, could one also add a little of his own goods?

A. Yes.

Q. What payments or benefits were derived from thus serving the King?

A. After selling the goods, the king could make some of the profits over to the servant, if he successfully made some profits, at times one may even be made an Asafohene - Captain.

Q. When he made over such monies to the servant, was the latter required to render accounts to the Chief on his subsequent trading or did it mean that the capital had been freely given as payment for services rendered?

A. It meant the money had been given wholly to the servant. However if the king appointed three or four people as his chief traders, and gave them capital for such purpose, then he would, from time to time, ask them to account for the monies. When one of them proved to have dilligently and tactfully used the money given him and had made much profit, the chief would elevate him and thus he would gain a greater say in palace affairs.

Q. In those days were you not afraid of highwaymen and robbers when you set off, may be alone, to trade?

A. There were such undesirables. Thus it was necessary for one to always obtain advance . information of what was happening at the front sometimes if one get into town when a royal was dead, one could even be caught and sacrificed.

Q. In those days when gold was mined here, were only the people of Boberase allowed to engage in it or were strangers also permitted to search for it?

A. Any one could come to dig gold.

Q. How much was a stranger required to pay to the chief when he came to dig gold?

A. Whatever he dug was divided into three and one part given to him.

Q. How could you determine that what he had declared was what he had actually dug and had not secreted some of it somewhere?

A. In those days, the people believed very much in the power of the deities. Thus any such stranger would feel that there would be stool gods who would expose them or kill them should they hide some of the gold they dug, and therefore they usually declared a ll of it.

Q. What benefits were derived by the Chief of say Boberase, by the fact that many of the people engaged in trading?

A. Sometimes a trader could even cause a state sword to be burnished and presented to the chief.

Q. Who was created "Sika hene" (sub-chief because of his exceeding riches) in the Adanse state?

A. He was Kwaku Akore.

P A N E L

(1)	Nana Kwateng Ababio II	- Chief
(2)	Kwame Obeng	- Linguist
(3)	Kwame Boakye	- Kurontihene
(4)	Opanin Kwateng	
(5)	Kwame Nneekye	- Ankobeahene
(6)	Appiah Kubi	- Adontenhene
(7)	Frempong Manso	- Mmeranteehene
(8)	Nana Saabea	- Queenmother
(9)	Akwasi Wireko	- Chief Speaker
(10)	Asare Bediako	
(11)	Kwasi Nkondwa	- Stool Grandson
(12)	Kwasi Antwi	- Elder
(13)	Kwadwo Wi	- Elder.

F U M S O

Aboro Kwasi this is your drink
Kwabena Mosi your drink
Your son was Ampofo Omane,
and you gave him this town,
Today, these people have come
to listen to, and record our History.
They have thus provided me with this
bottle of gin to pour libation to you.
Come and drink.
And help me speak
Only the truth.
Let the people prosper,
Let the town continue to exist and
be prosperous, etc.

Q. Why is the town called Fumso?

A. When our ancestors came to these parts under Nana Okoro, the stream was there and because we came unknowingly upon it we called it "Afu-yen-mu" (literally "taken us by surprise") This "Afuyen mu" which has since been corrupted to Fomso.

Q. What is the ruling clan in this town?

A. Asona.

Q. Who created the stool?

A. The Chief of Akrofoum.

Q. Who was the first chief to be enstooled?

A. Nana Ampofo Panin.

Q. Did he belong to the Asona clan?

A. Y es, he did.

Q. Why is the ruling clan only Asona?

A. Because the stool belongs to the A sona clan.

Q. Do the ruling houses of both Fumso and Akrofoum belong to the same clan?

A. Yes.

Q. Can a royal from Akrofoum be enstooled here?

A. Yes.

Q. What are the taboos of the Asona clan?

A. There are no taboos as such. However because my "ntoro" (partrineal clan system) for instance is Bosomtwe, I do not eat the meat of the "Wansane" (the Deer).

Q. What is the response to an Asona clansman's greetings?

A. Yaa Asona.

Q. Where did your ancestors come from to settle here?

A. They came from Ansa.

Q. What caused the people to migrate to these parts?

A. It was Nana Ampofo who brought us here. He told our people that he had found a habitable place so they should move to settle here.

Q. Why did he ask them to come to live at this place?

A. The Chief of that place was too tyrannical. Thus our people decided to move from there to find their own settlement.

Q. Did your ancestors meet any people who were already settled in these parts?

A. There were no people settled in this area.

Q. Did the people came together as a group or in single families?

A. In single families, Afriyie came first with is family. Later Amoasi joined him before all the people eventually migrated here.

Q. What are the names of all the Chiefs who have been enstooled here?

A. (1) Nana Ampofo Omane.
(2) Nana Dabura (Kwame Twumasi).
No other chief was enstooled since the people were forced to flee because of the Yaa Asantewa War. The town was left in the charge of (3) Nana Amoasi.

Q. Who came after Amoasi?

A. Later Amoasi abdicated and went to live at Obuasi and (4) Anokwa was enstooled.
(5) Kwabena Darko
(6) Kwadwo Tutu
(7) Kwabena Dwaa
(8) Nana Akwatia.

Q. Which of these chiefs died on the stool?

A. They were the following (1) Ampofo Panin
(2) Twumasi.
(3) Darko
(4) Kwadwo Tutu.

Q. Did Nana Ampofo Panin go to any war?

A. Yes, he went to the Adanse Bekwai War.

Q. Which of the others went to war?

A. Nana Ampofo went to the Bobikuma War as well as Amankwatia or Fante War.

Q. What was the extent of your land when you came to settle here?

A. It extended as far as the Offin and Pra Rivers.

Q. Which of the chiefs either abdicated or were destooled for one reason or another and over whom did any dispute arise?

A. A dispute arose over my destoolment.

Q. How did the dispute arise?

A. The townsfolk said they did not want me as Chief anymore but I refused to go away. The case was taken to Akrofoum and I abdicated.

Q. Was that the only instance?

A. Yes.

Q. Does this then mean that there had been no dispute arising over the destoolment of any of the Chiefs?

A. There has been no destoolment beside that of Kwadwo Kwakye after whom Kwabena Dwaa was enstooled.

Q. How did your stool become subject to the Akrofoum stool?

A. We were originally settled there and were appointed to come here to guard the route. This place once belonged to Assin.

Q. How did it become possible for your people to be asked to settle on land belonging to the Assins?

A. After the Adinkera War, the Asantehene told the Assins to go and fight the Mfantes a second time. This they refused to do since they had then only recently returned from the Gyaman Campaign. This made them incur his displeasure. They went to Aboabo chief who gave them a magic charm to enable them to migrate.

Q. Who was then the Chief of Aboabo?

A. Kwaku Aputae.

Q. Where was his town?

A. It was in these forests around Fumso here.

Q. Was the place called Aboabo?

A. Yes. The stool is to be found at Assin Nyankumasi. Later when he wanted to collect annual dues from us/ we switched our allegience to the Afutuakwahene.

Q. Where was the Afutuakwa Chief's land?

A. It was at Menan. The whole land belonged to the Afutuakwahene. It was he who gave land to the Aboabo's as well as the Ansa Chief. The Ansa chief was not considered to be Assin. He was known as Apimanimhene.

Q. Was he called Apemanimhene when he was settled here?

A. Yes he was called thus with the appelation "Kwokwadiam", The Aboabo hene's appelation was "Kantankyiram, Oboo a ehi akuma".

Q. Why did the Ansa people move down to Adanse?

A. When we informed the Aboabohene of what the Asantehene wahted, he called together all the various subchiefs, pleaded with the Asantehene to allow us time for our wounds to heal up before helping him with his campaign. But the Asantehene refused to agree. When the messengers came a second time, they found the Aboabo chief weighing gold dust. During the campaign, the Aboabo Chief led a force of 1000 warriors and left 500 warriors behind to guard his mother Bompoa and up till then he had not been able to perform the necessary funeral rites for all those of his warriors who felt in battle. The Asantehene then told us that since we had refused to leave for war as he had instructed that we should get ready to face his army. The Aboabohene then sent to tell him, that "Se wotu anopa a, metu anwumere, se wotu Anyumere a metu anopa" meaning that he was fleeing with his people.

He asked the Afutuakwa Chief what he was going to do and he also decided to flee. Then he asked Otibu Abankoro then settled at Atase Nkwanta. In those days, the Aboabo Chief was richer than all the other Assin chiefs and so when Otibu told him that he had no gold he promised to give him any quantity he needed. My grandfather was then alive and he was taken by Kwaku Aputae to live at Nimiaso, for good forty days. Kwaku Aputae was the son of Oduro and so my grandfather decided to send him back. The Ansa Chief did not flee because he was the "wife" of the Asantehene.

Q. What was "Appea-too" (Appia-dues)?

A. After his campaign every chief sent some gold to the Asantehene to pay for the war cost and to finance any new campaign.

Q. Why was it called Appea-too?

A. It was the general name for it. The Aboabo chief was so engaged that he threw all the gold damanded from him to the ground.

Q. Is there any oath attached only to the Fumso stool?

A. It is "Meka Fumso Fiada" (literally "I invoke Fumso's Friday").

Q. What was the origins of the oath?

A. It was due to two calamities that befell our people on two Fridays. The first involved on Asante Akim called Apau who shot an English Soldier. The Chief was then arrested with some of his elders and

Q. What actually caused the imprisonment during the Yaa Asantewa War?

A. Initially my father who was then chief decided to contribute to the English war effort. When Amankwa Tia led us to the great war, we spent three good years on the campaign, after which we decided to return with the prisoners of war. It was then that the English engaged us at Abakrampa.....

Q. Which was was called Tootoo?

A. This was the first war fought against the English. The noise made by the guns was too ! too !! so we called it the Tootoo war. When it was decided to find out what was happening in the campaign no one was prepared to volunteer. So my father was appointed and he paid "ntaanu ne ntansa" (N¢180) with the promise to bring back some of the food being eaten by the enemy. A native of Fomena called Kagya was asked to accompany him. When they got there, they found the English celebrating; Stealthily, they managed to get three wine bottles and brought them back. These were actually bottles fashioned in the shape of women. He showed the bottles to one of the captains he said it was a children dressed up with "abese no" with lipstick, so they were brought to Amankwa Tia who on seeing the bottles exclaimed that he was afraid to fight against white wizards and called on the Asantehene to recall him. This he agreed to do and asked Korankye Dopoa to lead Amankwatia to Akomfode. My father invoked the oath with the promise that he would use only the route and none other.

Q. What was the name of the then Adansihene?

A. It was Obeng who went to the great war.

Q. What are the deities attached to the stool?

A. Amose.

Q. Is Amose the deity of the Assin state?

A. It is a river deity.

Q. What does it do for the community?

A. It guards the town.

Q. What things are used in performing rites to it?

Q. If sacrifices were not performed for it, what would happen to the town?

A. What does it do when some evil befall the town?

A. When there is say an epidemic like child death, the chief normally offers gin or fowls to it to avert the calamity.

Q. On which days are people not permitted to go to farm here?

A. Tuesdays.

Q. Why is there no farming on Tuesdays?

A. It is the day of the great deity called Bonsam. Thus it stands for the whole Adansi State.

Q. When are people not allowed to go to fetch water from the Pum river?

A. Tuesdays.

Q. What is done to anyone who defaulted on the "fiada" oath?

A. In early times, he was only asked to produce a bottle of gin as a first warning.

Q. Suppose the one was a very headstrong person and refused to pay even the bottle of gin?

A. In those days he could not refuse.

Q. Before the white men came how were wars fought?

A. 'Wobo 'frakam'... meaning they fought with cutlasses.

Q. How were the cutlasses made?

A. They were made by blacksmiths.

Q. Where did they obtain the iron?

A. It was smelted at places like Fomena. They first made a fire on it to get the ore to break up. These were then put in a hole when they melted after a big fire had been made on it.

Q. Who became famous as a blacksmith in the Adanse state?

A. They brought the cutlasses etc. from Fanteland.

Q. Did none of them become famous?

A. If it is the first smith to arrive in this town that you want, then it was Kwabena Araba. He lived before Yaa Asantewa's time.

Q. How did a young man set about marriage in ancient times?

A. He took drink to the family.

Q. How much was the bride price?

A. It differs from case to case. The usual price was N¢8 with a bottle of gin and 'ntanu' (N¢1.30) as the knocking fee.

Q. Before gin was imported what did they use?

A. Palm wine.

Q. Did the father go to seek the girl's hand and make the necessary arrangements on his son's behalf?

A. In early days when a boy saw a girl he liked, he told his father who then asked him to declare his assets. If he had say "predwan" (N¢16) then he was allowed to marry. Alternatively, when the father found that his son had sufficient capital, he could see a girl's parents and ask her for his son.

Q. Could a father veto his son's intention to marry a particular girl?

A. Yes.

Q. At what times would this happen?

A. Sometimes the girl might come from a wicked family or the girl might come from a well to do family while the boy might be a mere pauper.

Q. Did a boy have to farm for his prospective in-law before being allowed to marry the girl?

A. Not before but after marriage.

Q. How was this done?

A. He informed the in-law of his desire to help him with his or her farming.

Q. Which was the most important market town in Adanse.

A. Edubiase.

Q. What commodities did people take from Fumso to sell at Edubiase?

A. Anything that we had, we could easily go to the coast to buy tobacco and take it to the market. Sometimes, slaves were sold there. My father for instance could at times buy four or five slaves who were resold at Anomabo.

Q. Were prisoners of war also sold into slavery?

A. It was not allowed. However they could be made to work for their master.

Q. Did it then mean that they had been integrated into the family?

A. Yes.

Q. How were young men set up in trade? Was it done by collecting contributions from every elder member in the family?

A. No. A man would give some money to say his nephew or son and attach him to an older trader. On his return if the boy had mismanaged the money, he was not given anymore.

Q. For how many times was it necessary to set the boy up?

A. If he was unable to trade well on the first occasion, he was not given another chance, normally such boys were always found to be responsible and hard working.

Q. Was trading done on individual basis or did all the traders from here set out together?

A. It was done on individual basis, according to ones own convenience or together with friends and relations. On the way if one was fortunate to come across another trader, then they went together.

Q. How could he obtain over night accommodation in another town?

A. He just entered any house and begged for a place to sleep, if there was no vacancy, he tried another one.

Q. Did he pay anything for the accommodation?

A. No. He only bought food from the host.

Q. Could a host give the food to the guest free of charge?

A. He would never do that.

Q. Did the stranger give the host something to show his gratitude?

A. If he had something like salt or some smoked fish he might offer some to the host. Usually it was on his return from the coast that he gave the host something for by then they would have become quite good friends.

Q. If a stranger died during the night what was done?

A. It was the Chief who gave him a burial.

Q. What happened to his goods?

A. They were kept till a relative of his turned up for them.

Q. What about when no one turned up?

A. They became stool property.

Q. What about if the dead man's town was known?

A. Messengers were sent to tell his family of what had happened.

Q. In early days was there a market overseer who grouped say pepper sellers at one place, yam sellers at another place etc. or did anyone display his goods at any place?

A. Each displayed his goods at any place he found convenient.

Q. Then there were no market building in those days?

A. No.

Q. Were tolls collected at the markets?

A. Y es.

Q. For whom were the tolls collected?

A. The Chief.

Q. How did people cross the Pra river?

A. There was a boat and he was ferried across.

Q. Did the ferryman collect any fares from the traders?

A. In ancient times he charged sixpence per person.

Q. Was the money given to the Chief?

A. Yes. The ferrying was done by the Assins.

Q. Did the chief appoint people as ferryman?

A. It was the Assinhene who appointed ferrymen to work and earn money for him.

Q. Was there no ferryman on this side?

A. All the ferrying was done by the Assins.

Q. In early days, were road blocks put up for inspecting a trader's goods?

A. Yes. One might have committed a crime some where, so on reaching Asaman he would be detained on one pretext or another for say four days, before being allowed to continue. There was a similar one in our locality at Ansa.

Q. What was the purpose of the barriers?

A. The main purpose was to serve to apprehend criminals.

Q. Were the barriers not erected for exacting tolls from the traders?

A. No.

Q. When the time comes round to celebrate Bona's festival what do the people of Fumso take to Bonaso.

A. If there was a servant of the god in the town, then he had to go there for the purpose.

Q. Would you not inform the chief and all the town go there?

A. No.

Q. Were the people here required to contribute money to be taken to the god?

A. No, but if one was attached to the god, then one took either fowls or eggs to offer to it.

Q. What does this deity do for the Adanse?

A. It protects the state and foretell us of any impending evil.

Q. During which war was the god able to help the Adanses to achieve victory against all odds?

A. Such was the case in the great war fought by Amankwa Tia. Ten people from Adanse were killed. In the Nkronza War, forty people were killed in a single day including the Abediakyirehene.

Q. Do you remember anything about the Bekwai-Adanse War?

A. The war was fought at Akrokerri. At one time we run out of gun powder. We then poured libation and called on Bonsam to come to our aid because Akrokerri was about to fall. Immediately the god's presence was felt causing gun-powder to appear from the heavens. The powder was shared [illegible] and with it we defeated the Bekwai forces.

Q. During the ritual does the god "sit" on the lap on one of the Chiefs with one of them serving as its executioner etc?

A. In that case, it sits on the lap of the Adansehene.

Q. Why does the God sit on the Adansehene?

A. He is the overlord. The whole state belongs to him and as such he has given each chief a different function to perform on this occasion. Edubiase is the linguist.

Q. What did Bonsam contribute towards making the Adanse state great in ancient times?

A. Bona is the same as Bonsam. In early times it was Bona that was worshipped but it had no priest.

Q. Is Bona a stone or something?

A. It is water which has collected in some rocks. When the Adanse state gathers to pour libation, a fish would jump out of the water and come to lie still on the stones. After we had delivered our message we would leave all the things we had brought along on the rocks and the fish would start eating it up. After this we would ask for help and blessing for a compaign or a festival. Immediately the fish would jump up and hit the water with its tail causing water to splash on the land, and disappear. If we asked for white clay, it would vomit some out into the brass pan. This was Bonsam clay, which served as a kind of charm to protect our warriors from bullets.

Q. Are people allowed to bathe in that water?

A. No. Who no dare do that. The tradition of the acquisition of Bonsam is associated with a palm wine tapper called Du Kwaku who became possessed by the god. Two Bekwai citizens came across the brass of Bonsam full of gold and decided to steal it. Immediately Kwaku Du was possessed and he ran through the various towns, Akrofoum, Dompoase, Ayaase, shouting that "he was being taking away and the Adanse state chose to stand by unconcerned". The people were surprised at his strange and sudden behaviour and finding no explanation for it, decided to consult the Bona oracle. There they found the bag containing the gold and the two culprits hanging from trees and both quite dead. Then the god decided to have a priest by it to serve as a medium of communication hence the coming of Bonsam.

Q. Was that the beginning of the institution of linguist?

A. There were already linguists.

Q. What is done to anyone who falsely invokes the Bonsam deity?

A. We avert the wrath of the god by collecting a fowl or sheep from him to sacrifice to the god.

Q. Are there any Bonsam stones for accepting sacrifices in place of the god?

A. There is, although the money collected cannot be used for private purposes.

Q. What are the taboos of the clan?

A. Things like seducing another's wife and refusing to accept responsibility. The one would immediately be killed by its power.

Q. Is Bonsam a fetish which kills those who fall foul of it (Bosom Brafo)?

A. It has an executioner called Ampontua Kofi.

Q. What are some of the signs of habitation that can be seen at your oldest township?

A. There is the grave of an English Officer who was shot during the Yaa Asantewa War.

Q. What manner of person was Kwame Abe?

A. He was a thief and a robber.

Q. Could you not go in a group to apprehend him?

A. No although we chased him once through our village. He had a magical power which made him invisible.

Q. How was he eventually apprehended?

A. He was shot by a man from Assin Akrofoum who unexpectedly came across his haunt when he was fast asleep.

Q. Who killed Kwame Abe?

A. I have forgotten his name. He was tapping rubber when he came across the footprints of a monkeys. On hiding around, he noticed that it was Kwame Abe who was the owner of the footprints. He was copper coloured. The man therefore went to Odumase to tell what he had seen.

Q. What did Kwame Abe do with the money he robbed from people?

A. He gave it to his family.

Q. How could he do this?

A. He hid the goods and secretely informed his family who took them to sell at Cape Coast.

Q. Why are the Twis called Akan?

A. We are Africans who speak the "Me see" dialect.

Q. Was there a state called Akan like say Kwahu, Asante, Akim etc. that we have now?

A. There was no such state.

Q. What was the origins of matrilineal inheritance?

A. Tradition has it that in the olden days food was very scare. A man unexpectedly came across some people who had yams and was told to bring a human being to exchange some of the yams. He went to ask his wife to allow him to take one of their children for the purpose but she refused but his own sister allowed him to take one of her own. Thus it became common for the nephew to inherit his uncle instead of the son, his father.

Q. What were some of the very precious beeds?

A. Bodom, Gyanee, Bota, Amankwa Tia.

Q. Were they introduced by the white man or obtained locally?

A. They were brought from the north. The Bodom could reproduce when put in a pot.

Q. Were some of the beads dug from the groupd?

A. Yes. Some were found by a woman called Bankam at Kokoti ante near Dompoase. She kept them for herself and was fined N¢40 by Kwabena Fori for not having informed him as the overlord.

Q. Were beads merely worn by women or used for some other purpose?

A. They were valued as gold. The could be sold or used to pay for something or even given as security.

Q. Then it meant beads were very precious?

A. Yes especially Bodom and Gyanee.

Q. Which clan is famous for having a lot of these precious beads?

A. The Ekoona clan. There is a string of beads under the stool.

Q. How did the Ekoona clan come in possession of so many precious beads?

A. They are the grand children of beads.

Q. Are they grandchildren together with the Asona clan?

A. Yes.

Q. Did those towns on this side of the route fight during the Epie A kyi War?

A. Fumso, did not fight in it although the "Odikro", N ana Dabura, of this town did. We supported the English.

Q. Why did you fight on the side of the English while some of the other chiefs fought against them?

A. What I heard was that when the chiefs met together, they decided, they could not fight the English and so would help him instead. So the chief sent to urge Nana Nkansa to declare his support for the English.

Q. Can you tell us the origin of the oath "Kwabena Fori nwanhoma" (literally' Kwabena Fori's rope)?

A. Kwabena Fori was the nephew of Barima Nkansa. When our people decided to help the English, he was appointed to lead us to head load the stores and supplies of the English Army. It was on one such expedition that an English detachment arrived at Dompoase when the chief there was constructing a mud hut. The English captain there insultingly asked the chief to carry the goods himself to Fomena. This he refused to do so the former hit the chief with his baton. The chief then pounced on him and before long had cut of his head together with wto. others. Only one wounded person escaped to Fumso here and after he had told his message to the garrison commander, we the elders were all imprisoned . Kwabena Fori was then at Prasu and he was also taken prisoner. For a whole week, none of us was given any food. However, my father then chief managed to inform the English captain at Prasu who caused us to be released. We went back to carry the equipment. Three days later, Kwabena Fori was brought to the prison here, with "nwanhoma" rope tied to his waist. That was the origin of his oath.

P A N E L

(1) Panin Kwasi Konadu - Odikro

(2) Kwabena Dwaa - Ex Odikro

(3) Kwasi Kuma -

(4) Kofi Ankapon

(5) Okyeame A mankwaa.

HWEREMOASE

Libation

Nana Nkansa come for drink.

Nana Kwaku Fori yours,

Nana Tabiri Agyei come for yours,

Nana Amoafo Agyemang yours,

Nana Kwame Antwi yours,

Today, the government has sent these men to Hweremoase to record our history; On their arrival they have provided drink to be offered to you.

Help us remember all that we have forgotten, so that all our ancient traditions can be recorded in a book.

This to those of our elders who are no more, Adansi Kuntumpaa here is yours,

Atu Ahene, the hunter, this is yours,

Asuo Gyene (fetish River Gyene) yours

Don't let us fall sick. Don't let us become deaf,

Help us so that all our undertakings become fruitful. Long live Hweremoase,

Long live Adansimen.

Q. Why is the town called Hweremoase?

A. In the olden days our ancestors lived in a small settlement called Hweremoase. Later those working at the mines moved to settle here and called it Hweremoase after the old one.

Q. What is the ruling clan here?

A. The Ekoona clan.

Q. Has the Ekoona clan always ruled?

A. No, some chiefs were from the Oyoko clan. This was at a time when the Ekoonas abused their trust and as such we gave the stool to the Oyokos.

Q. Is Oyoko, the ruling clan now?

A. No, the ruling clan is once more Ekoona.

Q. What actually resulted in members of the Oyoko clan being installed chief?

A. There were three pretenders to the stool once. The one who was then enstooled was Nana Kuru from the Ekoona clan. After him came Nana Ntoni whose enstoolment came after the people had already started mining for gold. Before mining was done on a large scale, we called Nana Ntori and asked him to speak on the traditions of our stool lands. Unfortunately he could not so he was deposed. Another royal, Kofi Anokye was able to give a lengthy expesition on our history so we enstooled him although he belonged to the Oyoko clan and hailed from Juaso.

After Kofi Anokye, his nephew Kwabena Anin was enstooled. Later when we realised, the chieftaincy was going too much to the side of the Oyoko clan we gave it once more to the Ekoona clan because at that time a suitable ekoona clansman had been found.

Q. What other clans are there in the town?

A. There are also the Aduana and Asona clans.

Q. What are your taboos?

A. The meat of dog, Kokokyirako (type of hornbill), and crocodile.

Q. What is the response an an Ekoona clans - means greeting?

A. Yaa Anyaado.

Q. Where did your people come from to settle here?

A. They came from old Hweremoase.

Q. Why did they move from there?

A. Our great grand ancestor Nana Kofi Fordjour was a hunter. On an expedition he discovered the stream called Arhwere. On his return , he claimed the stream was also quite near the old trade route to Cape Coast. So we moved to settle this place to obtain a better source of drinking water and also to be able to buy from and sell to the constant stream of traders.

Q. Which people were already settled in these parts on your arrival?

A. There were no such people.

Q. Did the people migrate together in a group or in individual families?

A. They came first with members of the royal family. Later other families joined them.

Q. Who were the people he left in the old township?

A. They were strangers working at the mines and a few traders.

Q. What will anyone find at Old Hweremoase to show that it had been settled before?

A. There are still some of the mango and guava trees planted by our people still standing.

Q. Who was the first chief to be installed in this new township?

A. Nana Kofi Fordjour.

Q. What others have been enstooled beside him?

A. (2) Nana Kuru. (He died on the stool)

(3) Akokora Ntori (He was destooled)

(4) Kofi Anokye.

(5) Kwabena Anin

(6) Yaw Manso.

(7) Kwaku Danso

(8) Kofi Boo.

The institution of chieftaincy was discontinued after this and the Nkwankwaahene Nana Gyekye was made regent for about 5 years before chiefs were again enstooled.

Q. What was the cause of the discontinuation of Chieftaincy?

A. Nana Amoako became disaffected with the Chief and disposed him.

Q. Which people shared common boundaries with you when you were at old Hweremoase?

A. The whole land belongs to the Asokwa stool. The Asokwahene is the same as the Amankyehene.

Q. Who shares boundaries with your present township?

A. The stools of Asokwa, Brofoyedru and also the Gyaasehene as well as Kusi of Fomena.

A. Which of your chiefs went to any war?

A. It was only Opanin Nkansah who was ever made chief. Here nobody has ever been enstooled as such.

A. This is because the Fomena chief has to be reminded first and as such unless they had performed the necessary rites, we cannot celebrate ours.

Q. When a festival is being celebrated at Fomena what functions do you go there to perform?

A. I go there to help in order that my lord will grant me permission to hold mine.

Q. What are the things that you send to Fomena for such celebrations?

A. I take gin to pour libation for the people of Hweremoase.

Q. How are your own festivals celebrated?

A. I offer eggs, fowls and drink to the ancestral spirits.

The fowls are sacrificed for the river god.

Q. What crop is mashed and offered as well?

A; Any kind of yam apart from afasee (water yam)

Q. On those special Thursdays (Adwedae Yawoada), what is done here in preparation for the actual celebrations on the Fridays?

A. The preparations are much the same as those for Christmas with people engaging in drinking and eating their best dishes. During the week of celebrations, no one goes to farm. There is only merry making.

Q. What are held as taboo for the elders of the stool when drink and food have not been offered to the stools?

A. Except those directly attached to the god who are not allowed to eat yams under any circumstances, all the others are allowed to eat.

Q. Are there any of the old dances still in the town?

A. Some of these ancient dances were "Tetia", which was for grown ups and "Ahima" for young men. There was also "Asiko" and "Konkoma" and Osoode". At the moment there are none of these still flourishing in the town.

Q. How was "Tatia" played?

A. The main instruments were a big drum, a gong and an "akasaa" (type of gong-gong). Any song could be sung to the accompaniment of the instruments.

Q. What was its origin?

A. It was we the Akans who sat down and originated it.

Q. Are there any palace bands as well?

A. No because there is no stool in the village.

Q. Are there any oath whose use is limited only to this town of Hweremoase?

A. These oaths are "Nana Nkansa Wukuda" and "Prasu no Adanseman which oath is used throughout the whole Adanse state.

Q. Through which sub chief at Fomena do the Hweremoase people pass their cases before it finally comes to the Adansehene?

A. All those whose royal families come from the Ekoona clan pass it through the Gyaasehene.

Q. Who keeps the Oyoko black stool for you, at Fomena?

A. The Gyaasehene.

Q. Is the chief here permitted to take a state umbrella to Fomene?

A. No.

Q. Does the town have its own deity?

A. No. We all worship Bonsam.

Q. On which days are members of the town not permitted to go to farm?

A. First it was on Sundays because the people went to church instead. Later it was only on Awukudae days.

Q. On which day is nobody allowed to go to the stream?

A. On Tuesdays.

Q. Why is nobody allowed to go there on Tuesdays?

A. There was an animal which looked not quite unlike an albino. If one went there on Tuesdays one was likely to see him. After such an encounter the one always fell sick. It was only recently that Christianity had brought all these to an end.

Q. What was done to any person who was found to have gone to the stream on a Tuesday in earlier days?

A. He was asked to provide a fowl, some gin and mashed plantain. The hen was sacrificed, and libation was poured with the gin to the river fetish.

Q. But if a person went there on a Tuesday, but refused to pay the fine what happened to him?

A. Such a person could be taken to Fomena.

Q. If a citizen of Hweremoase invoked the Adansi state oath, what was done to him?

A. He would first be arrested and if the case was found to be too serious, his matter was referred to Formena.

Q. What festival is celebrated only in this town?

A. A week after the Adansihene has celebrated, his, we celebrate ours here.

Q. Why do you celebrate one a week after Fomena chief and his elders have celebrated theirs?

Q. How are mourning songs sung in praise of dead chiefs?

A. One ran thus "Obrako eeh, Osekyere wote ase a anka onyee eni". Literally Brako ee, Sekyere, were you alive, you would have achieved wonders).

Q. Did each clan has its own such songs?

A. Yes, each clan did.

Q. If an elder died in your own family house, what would such a song be?

A. When my own father died this was the way I cried.

"Amoako nnim *Adwere*,

Fa owu ko Fomena,

Nampa nsa, Beremu".

Q. When a young man came of age in early times and he informed his father of his intention to marry what did the latter do?

A. The boy is asked to show how much money he had been able to save. If for instance he had say "peredwan fa" (N¢8.00) then we realised he was an industrious lad. This way some more was added to enable him to pay for his wife-tobe's dowry.

Q. Could the father veto the young man's desire to make a particular girl his future wife?

A. Yes especially if the girl came from a family known for bickering, gossipping etc.

Q. What were some of the grounds for preventing a boy's marriage into a particular family?

A. If the boy came from a poor family then fear was always exercised when he wanted to marry into an important family and as such it could be prevented. Similarly, if the girl's family was very quarrelsome.

Q. How were marriages contracted?

A. The girl's parents were first contacted. If they were in favour of the match, the boy provided the girl with maintenance money to the tune of N¢1.60. He also gave her 80 pesewas on four consecutive occasions, and a bulk sum of another N¢1.60. After this he provided her with things. He then provided a big potfull of palm wine together with an amount of 80 pesewas which were handed to the father to pour libation with and for general merry-making.

Q. Was there a standard form of marriage for all the families?

A. There was always a difference between marriages for royals and those for ordinary people.

Q. After providing the drink what else was done for the townsfolk to realise that those two parties were then man and wife?

A. The drink provided was shared for everybody to obtain some to drink. The money was also shared equally. This was done to show that the particular girl was then a married woman.

Q. Was a grand free for all meal also provided?

A. Yes. Plenty of food and meat was always provided for the purpose. Several kinds of meals were prepared, "fufu", "ampesi", mashed plantains etc., by young women and taken to the husbands house where it was shared to all the townsfolk.

Q. Why was the food shared to all the townsfolk?

A. So that every one would realise that the girl was married to the man.

Q. Was the man also required to work on his father-in-law's farm?

A. Yes.

Q. Why was this necessary?

A. Because he was responsible for your getting a wife. Again if the man needed food his wife could go and bring some from her parents.

Q. It was customary for a girl to be a virgin at her marriage. If on the first night, the husband found that she was not a virgin what did he do?

A. If he loved her, he could still take her for his wife.

Q. If puberty-rites had not been performed and a girl became pregnant, what was done to her?

A. "Kyiribra" (literally without puberty) rites were performed for her. The Omanhene was first informed. He sent one of his linguists to the girl's parents and her family. A battle of palm wine, a sheep and a freshly made clay pot were supplied. Both the girl and the man were shaven clean. Later they were stripped naked and the pot was broken against their bald heads. Eggs were then smashed against their scalps. The sheep was sacrificed and the blood spilled on their heads. A hut was built in the bush and they were ostracised there till the girl brought forth before

being allowed back in the village. If the child was a boy he became the chief's property, if a girl then she was the queen-mother's.

Q. What were puberty rites performed with?

A. Eggs, fowls, clothes and whatever her parents could provide were used for the rites.

Q. How were these rites performed?

A. The girls perform. "Aso". (kind of game in which girls form an enclosed line and toss about the one of them standing in the middle), amidst singing and much merry making.

Q. What were some of these songs?

A. One ran thus:

"Asomasi aye bra oh,
Bra pa a yene no begoro".
(Such a person has now attained puberty,
natural puberty that makes us ready to play with her).

Q. Before she was sat on a stool and shea butter smeared on her for general showing off, would the queem-mother have been informed by then?

A. No.

Q. What was the use of these puberty rites?

A. This made eligible men realise that the girl was then mature and ready for marriage.

Q. If a child died what was done?

A. If only a mere child it was called "Kukuba" (literally pot child). It was put in a pot and thrown into the bush.

Q. Who was given a big funeral and who was merely buried?

A. If one was rich and generous or respectable and he died, a special day could be reserved for his funeral. The people from thirty towns or more would gather to give him a fitting funeral.

If the person was poor or ordinary, then only the people from the few surrounding villages would turn up.

Q. Who was giving no funeral at all?

A. If a woman had several children and one of them died no funeral was given him, such a person was called "Sorofoc".

Q. Was this because if a funeral was given him, it would result in the others dying as well?

A. Yes.

Q. Who was termed "Otofoo" (unnatural death)?

A. Any evil man who hanged himself was called "Otofoo". He was given no funeral, because a funeral for such a person would bring evil to the town?

Q. Was a funeral given to a man who met death at the hands of a murderer?

A. Yes, he was given a funeral. If a man was killed by a falling tree, he could also be given a funeral.

Q. In the early days when there was no standing army, how did a chief get people to fight in a war at short notice?

A. The war captains, spies and scouts were first informed. The spies then go and locate the enemy. After informing the captains the warriors are summoned.

Q. Where were warriors obtained from?

A. After news of an impending war, no one is allowed to travel. The men gathered in the street with their guns and went to give battle to the enemy.

Q. Did the chief first inform the other chief of his intention to fight him?

A. Sometimes he could tell him that because of what you have done, I shall come to fight you on such a day. Sometimes too, no such information was given and the other chief was surprised.

Q. If on being told of a desire to fight you, you felt you were not strong enough could you go to beg?

A. If a chief begged another under such circumstances, it was an acceptance of defeat and he became subject to the other chief.

Q. What weapons were used before the whitemen came?

A. In the olden days, we made our own gunpowder. We cracked palm nuts, roasted the shells and ground them into gun powder. After this, the powder was dried, and used as gun powder.

Q. What was used in making bullets?

A. They used "atwetweboo" (impure iron ore).

Q. How was the iron used in fashioning the guns obtained?

A. They used the same "atwetweboo". Some of these stones were roasted, pounded in a mortar and melted. This was given to blacksmiths who made the guns.

Q. What were the names of some of these guns?

A. "Akodiawuu", (literally killer) "Kumasansa" (literally kill-hawk) and "Danta".

Q. Which were used for war?

A. The Akodiawuu and Kumasansa because they could be produced in greater numbers. The Danta was used in hunting elephants and it had a very big stock.

Q. What did those who had no guns do in times of war?

A. They carried the bags.

Q. How did the warriors obtain rations?

A. Those who carried bags also hunted for fruits like the pawpaw. The carriers also looked for food and cooked it for the warriors.

Q. Being a woman what service did you give when you went to war?

A. I went to the Yaa Asantewa War and served to headload goods like mats.

Q. Were you hidden when you got to the battle front?

A. No because our god Bonsam diverted all the bullets fired by the enemy into a big brass pan.

Q. Did it then mean that that the people used many protective charms?

A. No we were protected by the power of God Almighty and Bonsam. This was how Bonsam became all powerful in the land.

Q. Were all males required to go to war?

A. Some stayed home to guard the children and women. The women "twemobomme" (sung mournful songs and exhorted the gods to protect their relatives and loved ones)

Q. How did they "twe mobomme"?

A. They put on white calico and sung songs, from one end of the town to the other. This was done to solicit victory from the gods.

Q. What were some of these songs?

A. "Yentwe no nyaa, obeba eeh,
Oko no eh abegu".
(Literally let's pull it slowly, he will come,
The war will end).
All these sungs were accompanied by hand clapping.

Q. If the enemy by passed the warriors and arrived in the village, what was done to those still in the village?

A. The enemy could never come to our villages from behind, because our forces are always disposed in such a way that wherever the enemy passed, it was bound to encounter a section of our forces.

Q. What was done to prisoners - of war?

A. Some were decapitated and their heads brought home to show our prowess. The women were brought home and married. This was the origin of inter-tribal slavery.

Q. Were some of the prisoners sold into slavery?

A. Some were sent elsewhere to be sold.

Q. Which were some of the wars, your ancestors fought against the white men?

A. I only know of the Yaa Asantewa War.

Q. Who was Samorry?

A. He was a muslim from the north. It was he who first brought wars into the land.

Q. Whom did he fight against?

A. He fought from Upper Volta through Gyaman to as far as Kumasi. He was killed on his way back from the campaigns.

Q. Who killed him?

A. The people in one of those lands he passed through.

Q. Where was the Asafo Company first brought from?

A. Fanteland.

Q. What were its origins?

A. Our ancestors went to learn of it from the Fantes after the cessation of hostilities because by then we had become one people.

Q. How are the uses of the Asafo Companies?

A. They are used in performing difficult tasks. For instance if a man got lost in the bush, we could use the company in locating him.

Q. Did you drink before setting off on such quests?

A. Yes. The drink was provided by the family of the lost man or even the chief.

Q. Why are there no more Asafo Companies in these times?

A. Fighting always broke out over their meetings. For instance if two companies from different towns met, they would drink and then engage in free for all fighting. "Te be ne bu be te a ntokwa mpa da." (Literally there is always a fight when who speaks in proverbs and the other who understands proverbs stay together)

Q. Who was responsible for the disbanding of these Asafo companies?

A. The government.

Q. Could the Asafo company be used to destool a chief?

A. Yes, especially when the chief was found to lead a dissolute life. The captain would provide the members with free drink, after which they would go to the palace to destool the chief.

Q. How come that although the young men are not responsible for enstooling a chief they could destool him?

A. It was the subchiefs who gave the young men moral support because on their own they could never destool a chief.

Q. How were chiefs destooled in those days?

A. Those wanting a chief's destoolment stalled the chief and wherever they cornered him they put him on the ground and removed his shoes and physically manhandled him. Nowadays, however, there are always long drawn litigations.

Q. In your opinion, was the old method of destooling a chief preferable to what is done now?

A. The modern one is better because now a chief is never destooled because of any small excuse.

Q. How did chiefs obtain money for their treasuries in those days?

A. Any one who obtained some gold had to send it to the Chief.

Q. How did a chief obtain money from his lands?

A. Hunters were required to send the thighs of any big animals they killed to the chief.

Q. Could the Omanhene collect levy from his subchiefs in order to obtain money for his treasury?

A. Yes, this was done in ancient times.

Q. Are oath defaulters required to pay any fine?

A. Yes, any one who defaulted on oath was fined. The fine was divided into three parts; with one going to the chief, one to the elders, and one to the stool.

Q. Has gold ever been dug in this area?

A. Yes. Some gold was dug from the bed of the river.

Q. Did the digger have to pay something to the chief first?

A. Yes. The Chief then bought a sheep and some drink to perform rites before granting permission for the gold to be dug.

Q. How much of the gold dug had to be given to the Chief?

A. All the gold obtained was divided into three parts and one was given to the Chief. The leader of the digging team took one part and the rest was shared by the others.

Q. How did a stranger obtain accommodation when he arrived here in the night in ancient times?

A. He just went to whichever house he liked and requested accommodation which was always readily given. If he needed food he could buy some from the host.

Q. Was he required to pay anything before he left for the accommodation?

A. No, in the morning he just thanked his host and took his things with him.

Q. If a guest died in the night what was done?

A. The host went to inform the chief of what had happened.

Q. What happened to his goods?

A. The chief kept the goods till the dead man's family could be contacted to come for them.

Q. If nobody knew where the stranger came from what happened to his goods?

A. Messengers were sent to go and inform his family.

Q. How was a corpse carried from his village to town for burial?

A. He was put in a hammock.

Q. When a drummer drums in mournful praise of an important man, what are some things he "says"?

A. He drums thus "Asem aba, asem aba, mo nka ntoa, mo nka ntoa, momma biribiri, obi repira, obi repira". (Literally, there is a serious case at hand, come together in your masses, some one is getting hurt).

Q. What is the meaning of the word "damirifa"?

A. When one is beset with a serious matter for instance death, we wish him "damirifa".

Q. Did you hear of a highway man who attacked traders in the early days?

A. There were stories about such a man who was called Kwame Abe. He hailed from Manso.

Q. Why did the people not go in a band to apprehend him?

A. Because he sometimes disguised himelf as a trader and as such it was very difficult to find out what exactly he was.

Q. Who killed him and to whom did he give the goods he stole?

A. He sold the goods and used the money himself. Some people say he was tricked by a woman and killed. He lived in a hut in the bush.

Q. Has there ever been any trade in Kola in these parts?

A. There has never been kola trees in this area.

Q. What goods did the traders take to the northern markets to sell?

A. The first went to buy salt, tobacco, gin and calico and took them up north to sell.

Q. Which towns were the resting places of the traders?

A. They went to the markets at places like Bontuku and Ejura.

Q. What were some of the goods they brought back from the nonth.

A. They bought cloth and blankets.

Q. What were the names of some of these blankets?

A. Some were Kassa, Bomo and nsaa.

Q. Were our own people then unable to make some of these cloths themselves?

A. No we could only produce "Kyenkyen". (Back of trees which was beaten and dried).

Q. What was the origin of the kente cloth?

A. The method of weaving it was acquired in the north.

Q. Was thread spun and used in weaving the cloth?

A. Yes.

Q. Which town in Adanse was famous for its market.

A. Edubiase was a famous market town in ancient times.

Q. What were some of the goods sold at that market?

A. Anything. Slaves could even be bought from there. There were also, blankets, any clay pots for which the town because best known.

Q. Where were the slaves sold there obtained from?

A. During the time of Samori (Samori) they were bought from the north and resold at the market.

Q. What were some of the goods people from here went to sell at the Edubiase market?

A. They sold cooked food and used the money in buying pots.

Q. Which town in Adansi became famous for handicraft?

A. It was the Asantes who made carved stools.

Q. Did any blacksmith settle in these parts to produce hoes and other things?

A. There was one at Denyase. Then there is Agya Pomen who is at present resident at Akwasremu.

Q. What were used in making farms before the arrival of the whiteman?

A. The blacksmiths fashioned cutlasses and matchets.

Q. What name was given to these matchets used by our ancestors?

A. Some were called Mmareho, Ahram and Akumadahee.

Q. How were trees felled?

A. The blacksmiths could also produce axes.

Q. How were these axes called?

A. Akuma or Abonua.

Q. Did any one become famous as a gold smith in the Adanse state?

A. There was Akwasi Akomen at Fomena. Then there was Krobo Odumfoo at Dompoase. They made gold ornaments for chief and other rich people.

Q. Who became very famous as a result of his riches in the Adansi state?

A. Kwaku Akore who hailed from Dompoase. He was created Safohene (Captain) and given permission to own a hammock and horns.

His horns were blown thus "Akore Bosomtwee - (2 X)

Akoko bekyen a akroma mfa oh",
(Literally Akore, [illegible] the chicken hatched to live is never caught by the hawk)

Q. Why was he allowed to own horns although he was not a chief?

A. It was because he was very rich.

Q. Did it then mean that when an ordinary man became very rich he would be accepted as a member of the chief's cabinet and even made a Safohene?

A. If such a person used his money to help the townsfolk, then he could be made Safohene.

Q. What did Akowuah of Brofoyeduru do to become famous?

A. He lent money without charging interest. Once when the Omanhene was engaging in a litigation, Akowua lent him N¢2,000. There was also a man at Bobrease who used gold to bury his brothers.

Q. Was any toll collected at markets in the early days?

A. No. It was only the palace servants who collected things like plantains from the sellers as it was they who swept and kept the markets generally clean.

Q. Did the Adansehene collected tolls?

A. No. It was only the chief of the town who collected tolls.

Q. If someone invoked the Adanse oath at the Edubiase market, where was his case heard?

A. It was heard at Edubiase.

Q. Did the traders travel together when they went to trade?

A. Yes, especially when they all come from the same town.

Q. If a robber stole their goods on another chief's land, what did they do for such chief so that he looked for their goods for them?

A. After he had been told, he did what he could to help you recover your goods.

Q. Did the traders carry guns or cutlasses to protect themselves with?

A. No.

Q. What were the litigations involving the Hweremoase stool?

A. There was a land dispute with the Brofoyedru Chief. The case was heard and settled at Fomena.

Speakers:

Kwadwo Obeing - Odikro

Kwaku Antwi

Kwaku Amponsah

Kwabena Kyere

Akosua Ntiwah

Adwoa Adutwumwaa

Akosua Yiemah

Afua Kisiwaa

Afua Wusuwaa.

K U S A

Q How did this town get its present name?

A When our forefathers emerged from a cave, they settled here. They arrived here at the period of creation and when they arrived, they met Bereboo, God's dog who had already arrived here. When they emerged from the Bona Cave, the hills were pouring out some smoke so they had difficulty finding their way. They became curious and decided to go to the source of the smoke; but the hills were moving from them and because of the smoke which covered their eyes, they could not get to the hills. They gave up and turned back.

The next day they returned to the spot and found that the hills continued to pour out smoke and were also moving away from them. They later discovered that they were lost and one of them shouted, "Ei, Almighty God, do not forsake me, my brother Bereboo and the baboon. The three of us went for the creation and we are now lost and cannot proceed any further." That is why we call the place, "Kusa." God ended the creation here. In fact we had the Creator's Staff at this place and it was Nana Kwabena Ofori who removed it to Fomena.

Q What is the name of the royal Clan?

A Asekyiri.

Q What are the other remaining clans in this town?

A Aduana, Oyoko and Agona.

Q What are some of the taboos of the Asekyiri Clan?

A Our forefathers carried along with them, when they emerged from the ground, a vulture and the god, Bona. The meat of a cow was a taboo to Bona so anyone who occupies our stool does not eat beef.

Q How does an Asekyiri respond to greetings?

A Oforinana. Another response is "Anini" which means that we are the beginning of the state. We were here before anybody and Odomankomah (Creator) met us here.

Q Have you been here since the Creation or there have been some migrations?

A We moved to Bonfufu and from there, we went to Old Kusa before coming here finally. We were led by our Chief, Nyankamango.

Q Will there be any signs of your staying at Bonfufu, if one went to the place?

A Yes. One may find some musical instruments called, Nkofe Boo. Asantehene Osei Yaw took some of the Nkofe away to Kumasi. His father was an occupant of the Kusa stool and he took it away in remembrance of his father.

Q How did you leave Bonfufo to come to this place?

A Some went to Akim and the rest of us went to Old Kusa. It was an exodus of the whole state.

Q Who was your leader when you left Bonfufo for Old Kusa?

A Our King at that time was Peprah Kankah. Akapong led us when we migrated from Old Kusa to this place.

Q What is the line of succession since Nana Akapong's death?

A The line of succession is:

1. Nana Akapong
2. Kofi Amoabeng (He died as a chief)
3. Kwaku Mmea
4. Mensah (He was destooled)
5. Kwaku Amoabeng
6. Kwadwo Amoa (He was a bad chief so he was destooled).
7. Kwame Yamoah
8. Yaw Duku
9. Owia Akora Ababio.

Q Do you remember the rulers at Bonfufo?

A Yes. 1. Nana Amponsah Akwawe
2. Nana Anyimedu Akwatia
3. Pepra Asanka
4. Agyei Bremang.

Q Who was your leader during the journey from your first settlement to Bonfufo?

A Nana Anyimedu Akwatia. He pointed it out to us that we were over-populated. Moreover Akrokeri, Odumasi and Boberease had all migrated so we followed suit.

Q It means, therefore, that you migrated as a result of over-population?

A Yes.

Q Have you been in the same clans since that period?

A Yes.

Q With which states do you share boundaries?

A With Adankranyahene, Asanso and Amoafrohene. Though we are at the movement on the land of Bekwaihene, it is part of Adansi. We opposed the Bekwaihene when he migrated from Dwabeng to stay here. The war between Adansi and Bekwai was the result.

Q Which land did he want to occupy of which your refusal resulted in war?

A Adankranya. We were sharing boundaries with Adansi and the Oda River was the boundary. Adankranya was behind this river. When Bekwaihene decided to stay in our state, he wanted to occupy our land, which we refused. We therefore took up arms ... to fight with the people of Bekwai.

During the war, Asantehene despatched the Ejisu-hene to help the Bekwai people against us. This fact of the Asantehene taking sides annoyed us and we decided to leave the place altogether. Some went to Akim and others went to Assin. We stayed at these

places for three years. It was during this period that Bekwaihene sold Obuasi land to a Mining Company. It meant that we had all fled from our home.

When we returned we decided to stay at Old Kusa (Ahonkranatifi). We discovered that it was a training ground for some soldiers so we left for this present place. In the past, it was there that some soldiers searched for timber.

Q Bekwaihene's claims of lands meant that the people of Asakyiri had dispossessed of their land?

A We still have some land there. We share boundaries with Bekwai.

Q Which land did he want to take in addition to the land?

A We wanted the Oda River to form the boudary but he refused. So we took Boasi down to Adamso. Twenapease does not belong to us. From there, down to Apetesu belongs to Adansiman. Therefore it meant that Asakyirehene was losing if the river formed the boundary. When he was told to move backwards he he shouted, "Ah! I was pushed out from my first home so I moved to Kusa. As for Kusa, the food is plenty and delicious so I shall not move." That is why this place was called, "Aduanede" meaning "The food is delicious." It was formerly called Odumasi.

Q With whom did you share boundaries when you arrived at your new place (New Kusa).

A We shared boundaries with Asekyire (the one near Kokofu) and the Ahinsanhene. River Hoahoa formed the foundary between us and Ahinsanhene. Bomsuhene (of Brofoyeduru) was our neighbour and River Hoahoa also formed boundaries between us and Nana Tenagyei Akwagyan (Bomsuhemaa) and then Asokwa Gyimigyimi forms the boundary between us and Bodweseango, with its chief, the occupant of the Owusu Gyamadua Stool.

Q Why is it called "Bodwesango?"

A In the olden days, it was called Abontifi. A King who was called Asimen fought with Sasabonsam (Devil) and emerged victorious. Sasabonsam therefore moved to stay near the path leading from the village to the river where it got its drinking water. There, Sasabonsam made a trap with his long feet and started terrorising people.

It happened that one day, when Nana had taken his bath and was drying his beard, a serious incident was reported to him. This called for an immediate action and Nana exlaimed, "Ah! This beast did not allow my beard to get dried before troubling people." The place was thus called Bodwesango, meaning "the beard did not get dry." e were once sharing boundaries with Nana Asimeh.

Q Did any of the kings you mentioned undertake any major war?

A Yes. Nana Kwaa Pensan.

Q What was the war?

A The Gyaman War.

Q Any other chief?

A Another one featured in the Hwa War.

Q Did any of your kings take part in the Epie Akyi War?

A Yes. Nana Anyimedu Akwatia.

Q What is the origin of "Epie Akyi?"

A A certain whiteman decided to build a school at Kumasi and he was answered that he could only build the school on the heads of Ashantis. The people of Dompoase proceeded to beat up the whiteman who died at Prasu. Before his death, however, he sent a message to England. Some troops were despatched to punish the Ashantis and the refusal of Yaa Asantewaa was the result of a war.

During that war, the Ashanti troops used to build trenches from which to fight. There was even one on the old road to Dompoase. These trenches were called, "Epie" in Asante.

Q What is the meaning of "too-too"?

A The guns which the Europeans introduced to us made the "too-too" sound. Hence the word, "too-too."

Q Which of the three kings was the bravest and got a title as a result of his bravery?

A The bravest was Nana Amponsah Akwawee. He got a title.

Q How did he get the title?

A In the war which Adansiman was defeated and migrated to Akim as a result, he swore to lead the Adansi state out of danger. Indeed he took Adansiman out and brought us back. Afterwards, when our relations with the Asantehene was strained, he undertook to level up matters and he was was embraced by the Asantehene for that. He was made an Adansi Twafohene as a result of his courage.

Q What title did you give him?

A Twafohene. Asantehene fined us two hundred and forty guineas. Before taking us back to Kumasi, he swore an oath to achieve his task and if he failed we could sacrifice him to the stools. This shows that Amponsah Akwawee was the bravest of our kings. After that he was made the leader on all occasions.

Q Did any of your kings die whilst on the stool?

A Yes. Nana Pepra Asanka, Nana Agyei Breman, Kwaku Wea, Kofi Amoateng, Anyimadu Twatia and Kwaku Amoabeng. Kwaku Amoabeng was the last of the kings who died whilst on the stool.

Q Nana, I would like to know whether you have some oaths here. For example an oath you got as a result of war?

A We say "Kusahene Baako", meaning "The one and only Kusa chief." It came about in this way, during any battle we were the first to get to the battle-front so we were always getting killed. Our forefathers were the first to meet the enemy.

Q What are the symbols on the tops of the state umbrellas of Nana Kusahene and what are their meanings?

A The "Babadua" plant is the symbol on our state umbrella, because our role in Adansi is that of the Twafohene.

Q Why is "Babadua" the symbol?

A It was created by our forefathers, so I am not in a position to explain reasons for its creation. As for the staff of the state linguist, it means, "Eha Nsua" which means, "This is no mean place".

Q Nana, what is the story behind the "Eha Nsua?"

A The meaning is that as a result of constant warfare by our forefathers, we got underpopulated and we were diminished in size. "Eha Nsua" is meant to tell all that it was war that reduced us, but in reality we are a great state.

Q Do Nananom worship any gods here?

A Yes. Tano.

Q Is Tano the only god at the moment?

A Yes, but there is no fetish priest at the moment so the Kusahene pours its libation and gives it the offerings in the form of good.

Q Why is there no priest at the moment. Didn't you have one in the past?

A Because of education no one has the time to spend to perform the duties of a fetish priest.

Q Do you have any god which guards society against evil here?

A No. We have not got a god here whose sole duty is to prevent evil and punish sinners by death. But one can call on the god, Tano, to punish any sinner.

Q Nana, does your drum-playing have specific meanings?

A Yes. Odawuro Bonsu, Odawuro Kofi
Twenboa Kodua, Amaniampong
A yen aye Obimpe Bonsuayere woo,
Yema wo Damirifua
Amponsah Kwawie a Ofi Kusa
Aperenyinasee, ofiri tete
Yema wo damirifa ne amanehunu

Which means:

Odawuro Bonsu Odawuro Kofi
Twenboa Kodua Amaniampong
You are being forced to act by Bonsu
We give you Condolence
Amponsah Kwawie, who comes from Kusa
Aperenyinase, you are of the past
We give condolence for your sufferings.

Q You did not mention the name of Amaniampong in the names of your kings, why does his name appear in the drumming?

A Any king who went on war was supposed to be doing the stool some good and such a king was placed before any other king. When a king does not undertake any major war does not get any titles. That is why we say, Amaniampong and Amponsah Kwawie, who fought to save the nation and who re-united us with the Asanteman. Amaniampong is a title given to any warrior.

drinks to the stool too. This must be done before the festival can be started and it even comes before the food offerings.

Q What is the role played by the Kusahene during the occasion when the whole of Adansiman goes to pour libation on the Bonsam?

A Kusahene is the Twafohene of Adansiman and in that capacity he is the chief spokesman of Bonsam. This is because he is the grand-child of Bonsam.

Q Is Bonsam the god for the people of Asakyiri alone or for the whole of Adansiman?

A Initially, it was a god for the people of Asakyiri alone but later, it served the whole of Adansiman.

Q Could you throw some light on the origins of the Bonsam?

A The story goes that Bona was the first to emerge from the Bona Cave when our forefathers were merging from it. Secondly, there is a river called Bonasuo, which pours out of a cave The god was situated in this cave and when Bona discovered it, he made it his spokesman and a brother. That is why it is called Bonsam, it means that Bona is the elder of the two brothers.

Q Who was the first to see the other, the Bona or Bona stone?

A During the period of Creation, the Creator's messenger arrived on the scene and later lost his way. When he was wandering about the place, he saw people emerging from the cave, so he exclaimed, "Ei why is it that I, the Creator's messenger, have got lost but you are emerging from a hole? How did you get here in the first place? You have done what is forbidden." So the place was called Asakyiri, meaning "a forbidden act." "If that is the case you people should direct me to my destination," he continued. Bona directed him and when he arrived at his destination he named the place Akrokeri, meaning "place of direction."

Q Has Bonsam a fetish priest at the moment and how is the priest replaced after his death?

A There is a fetish priest at the moment. The first priest was Anokye and his descendants have filled the office since then. A new one is appointed from them after the death of the one holding it.

Q During those days in the past when your forefathers were constantly at war, did they set up military training camps for the teaching and learning of warfare and did they have standing armies or they hurriedly collected one together during emergencies?

A The art of fighting was not learnt but during a war one just had to pick up his club and start fighting. There were not many wars during those days but at times when there was one, we all got together to fight.

Q With what did your forefathers arm themselves in the olden days, before the introduction of the gun and bullet?

A It is true that we did not have the gun or the cutlass but we had a local machet called 'Adere".

Q How was the adare made?

A We shaped it out ourselves, from a tree called "the Samankuse". When it was heated, it turned into something as hard as a metal. This was later made into the required shape and the tip pointed.

Q Was the 'adare' wholly made out of wood or some parts were made from metal?

A We used metal too, which was obtained from the ground.

Q Was the ore obtained everywhere or there were some mines somewhere?

A Yes, we travelled to Banda to dig it up.

Q Nananom have a proverb which has the gunpowder as the theme. What is the story behind it?

A The proverb runs that, "A general shortage of gunpowder never affect Akowua's bottle." The story goes that it was the whiteman who introduced the gun and the gunpowder. During the Yaa Asantewaa period, a certain man used to stay at Kumasi Asafo, called Akowua. He looked after the Asantehene's stores of gunpowder and he issued the daily ration of powder to the troops. As a result of this practice, it became a general joke among the troops that a shortage of powder never affected Akowua's bottle.

Q Do you have an Asafo group here presently?

A Yes.

Q What are the duties of the Asafo group?

A They form search parties when anybody gets missing in the forests. Their drumming and singing attracts the person home. Their music also helped to make funerals look more solemn and they at times perform the duties of the police.

Q What was the leading marketing centre in Adansiman during the olden days?

A Edubiase. People like Saamore (Samori) came there to trade in slaves. The medium of exchange for these slaves were gold-dust and kola-nuts.

Q Why was Edubiase the only marketing centre?

A It is because we, for example, did not know the art of pottery. The people of Edubiase knew this art so when we needed any cooking utensils we had to go there to buy them.

Q What were the other things sold there apart from pots and slaves?

A Plantain, sleeping-mats and leaves.

KWADWO NKWANTA

Q How did this town come to be called Kwadwo Nkwanta?

A According to tradition the town was founded by a hunter called Kwadwo Bi who hailed from the household of Aboosohene of Fomena. The spot on which the town was founded was situated on the main trade route used by travellers and traders who passed to the coast to buy salt. The spot was also located in the Amoso forest which was uncultivated and mainly used by hunters, including this Kwadwo Bi. This hunter used this spot to display his catch to the people, travellers and traders, who stopped to buy them. The catch usually consisted of such animals as antelope and monkeys which were prepared to prevent them from rotting and hung on poles. The normal cost of a whole antelope was about twenty-five new pesewas. The people would buy them, wrap them in special leaves and take them away. This was how the town earned its name Kwadwo Nkwanta (Kwadwo's junction) after the hunter Kwadwo Bi who founded it.

Q To what clan did this Kwadwo Bi belong?

A The Agona clan.

Q Does this imply that only people belonging to this clan are eligible for enstoolment in this town?

A This was changed recently. These days people from Ekoona clan are chosen.

Q To what clan does the present chief belong?

A The Ekoona clan.

Q This cannot be explained. But since the landlord belongs to the Ekoona clan it follows that his chiefs should also belong to the same clan. The landlord in this case is the chief of the Adansihene's (Omanhene) rearguard who is called Abediakyire. It was he who changed the ruling clan to Ekoona.

Q How does one respond to a greeting from a person who belongs to the Ekoona clan, in the traditional manner?

A Yaa Dokuna.

Q Are there only members of the Ekoona clan in this town?

A No. All the seven clans go to make up the town: Ekoona, Bretuo, Asona, Asene, Asakyiri, Aduana and Oyoko.

Q Has the town always been at this present site or did it move here from somewhere else?

A Yes. There is the old site (Amanfoso) where the town was previously.

Q Where is the old site?

A It is not far from here. It is just beyond the sacred Forest.

Q What was the reason for moving to the present site?

A The town was moved onto the highway built by the colonial administrators. This was for convenienc as well as for commercial reasons.

Q Who was the chief just before the town was moved to the present site?

A Nana Kumi who belonged to the Agona clan.

Q Did the hunter, Kwadwo Bi, find any people or person living here before him?

A No. He found nobody living here. He was the first man to settle here from Forma Aboaso.

Q What has been or are the neighbouring towns or which town surround Kwadwo Nkwanta?

A Those are Agogoaso, Adupoaso, Sikaman and Odeo.

Q Have you ever fought any of these surrounding towns or had any disputes with any?

A The only war was fought by our ancestors and it was with the Denkyira. There has never been any wars within or among the Adansi.

Q Who has been the successors of Kwadwo Bi.

A His immediate succe sor was Nana Kumi. The rest are, in a chronological order beginning with Kwadwo Bi:

1. Kwadwo Bi
2. Nana Kumi
3. Opanyin Dabi Sese
4. Paw Kyere
5. Kwame Duo

6. Yaw Kyere II
7. Kwabena Fori
8. Kwabena Anoako
9. Kofi Wusu (twice enstooled)

Q It is apparent from the number of chiefs who have ruled since the town was founded that the town is not very old and that its history cannot be traced a long way. Is this estimation justified?

A No. It is quite an old town and was founded long before the Fra Asante-Fra War.

Q Which of the above-mentioned chiefs participated in any war? If so, what war?

A Nana Kuri was the only one. He took part in the war between Osei Tutu and the Denkyira State.

Q Has any of these chiefs any special appellation such as earned in a war?

A None. Any such appellation is reserved for the Omanhene who is the chief of Fomena under whom our chiefs serve.

Q Has this stool or town any oaths of its own?

A No. We adopt the Oath of Adansi-Praso and which belongs to the Adansihene.

Q Is there any traditional drum dedicated to the stool?

A No.

Q Has the chief a special palanquin?

A No. This is because he is only a sub-chief.

Q Which division does the chief belong to in the Adansi state?

A He serves under the Omanhene.

Q What position (traditional) does the chief of this town or the town itself hold in the Adansi state?

A It forms part of the rearguard of the Adansihene and hence serves under the leader of the rearguard (Abediakyire) who in turn is responsible to the Omanhene.

Q: Where does the Abediakyire reside?

A: Fomena.

Q: Has the town any fetish?

A: Yes, there are two of them: Afram and Nana Bonsam.

Q: What do these fetishes do for the town and its citizens?

A: According to tradition the fetishes let known in advance any impending event, whether good or evil.

Q: What or how do you worship these fetishes?

A: We worship them with offerings of sheep, fowl, and drinks (schnapps or rum).

Q: Is there any evil fetish or god here?

A: No.

Q: When is it taboo to go to the farms?

A: It is taboo to visit the farms on Tuesdays. If anyone contravenes this rule the person is punished by the forest god, Amose. (indirect punishment).

Q: What happens if one is caught farming on a Tuesday?

A: A penalty is inflicted by the chief (Odikro). This may take the form of a fine or he may be made to slaughter a sheep.

Q: Have you any traditional games, music or entertainment?

A: We have what is called Kankanpro. This is a type of music played with castanets, gongs and bamboo strips.
(Adawuro = gongs), (Frijyiwa = Castanet), (Nkanpuro = Bamboo strips).

Q: Have you an Asafo group?

A: No.

Q: How does the chief raise an army for the Adansihene in case of a war?

A: The chief is a divisional chief and has his own people under him. He adds these to the Abediakyire's section (rearguard).

Q: How does the common man get arms to fight in such a war?

A The Adansihene supplies the guns and gunpowder and shot. Those who cannot get guns due to shortage are charged to carry gunpowder or food from the rear to the fighters on the battle front.

Q What type of food did fighters live on during wartime?

A Such food like kenkey, plantain, cocoyam or wild cocoyam. These are cooked, salted and carried in a haversack and eaten in small quantities for sustainance.

Q Has this town any fetes?

A Yes. The Odwira.

Q What thing does the chief do for or send to the Omanhene on such an occasion?

A He may send sheep or drinks to the Abediakyire. There is no fixed form of tribute laid down.

Q Where did the old trade route pass? For instance a person travelling from Pomena to Cape Coast would pass through what towns?

A Starting from Pomena the first obvious stop would be Fusa. The route then passes through these towns: Bepoayaase, Brofoyedu, Yeremoase, Kyirebooso, Akwanserem, Ayokoa, Akrofoum, Anviaso, Fwadwo Nkwanta, Pumso, Ansa, Adagye and Asamang.

Q How much did it cost to cross a river?

A Such services were free to the normal travellers. The boatman was paid by the chiefs.

Q From where did the chiefs get funds to pay the boatmen or such people?

A Stool funds were raised from land tolls and returns from other stool properties. The chiefs therefore paid boatmen from stool funds. The normal traveller usually paid nothing except when a woman traveller was in her menstrual period. In such a case the person paid some money or eggs are used to appease the river god.

Q In what ways was mining done in the olden days?

A Our ancestors used a kind of soil chisel (soso) called "Tofa".

Q What should a person give to the Adansihene before he is permitted to mine?

A No one was permitted to mine for his own benefit. Everything that was mined belonged to the Omanhene. A person could keep some of the gold if he was able to pilfer what was left over the king's portion.

Q Were there specific people given the task of mining?

A No. Everybody could mine.

Q Traditionally, how much of the gold mined should be given to the chief.

A This portion was called 'Benas' which was equivalent to seven pounds (£7). If a person was able to mine a quantity of gold above one 'Benas' he could keep the remainder for his own use.

Q How were the gold mined used as money. And how were transactions made?

A They had the following units of measurement:

Kokoa	:	3np.
Pesaa	:	1np.
Tokuo	:	6np.
Su	:	
Domsfa	:	
Adwinaa	:	
Adwe	:	₦09.00.

Example:

Tokuo miensa	:	15np.
Tokuo num	:	25np.
Tokuo nsia	:	30np.

For transactions everybody owned a pair of scales and different weights each equivalent to a different unit of measurement. Hence a person wanting to buy an article worth 15np. would use three tokuo weights or six kokoo weights. The name of a weight was 'oboo' which literarily means stone; hence a three pence weight was called kokomboo (kokoo-stone). All these stones were of a standard weight and a person would first weigh the amount of golddust demanded on his scale and the seller would also do the same on his own scale until a compromise was reached. Complete honesty and mutual trust were prerequisites in these transactions and it was a grevious offence for anybody to cheat.

? What items were usually used to trade with the north by your forefathers?

A The most important items were cloth and salt. The type of cloth sold to the north was called Akasimadenkyo. This cloth was a very important and useful item in the Akan household. It formed the basis of every marriage and if a man failed to buy one for his wife upon marrying her, it means he did not love her. Several things were also brought back in return such as blankets for bedding. There was a large variety of these blankets each with a different name: Kasa, Nsaa, Nsankuhan, Nombo (Nommo) and Nsaahan. The most valuable and most expensive of these was Nsaa.

Q These traders had to travel very long distances by foot. What did they do when night overtook them in the middle of nowhere?

A When night overtook these travellers they had nothing to do but to sleep in the forest or wherever they may be. They usually carried their food with them. When they managed to reach a village they could reside at the first house they come to. Accommodation was free and hospitality was extended to any visitor who happened to come along. The host would provide the visitor with food and if he happened to be with his wife, for they usually travelled with their wives, she would be provided with foodstuffs to prepare food with.

Q In our history mention is often made of a great northern warrior. Did your forefathers ever mention this great chief?

A Yes. They called him Saamoono - nnonkofoo wura (Samori, the slave-master).

Q How did this chief catch his slaves and sell them?

A Saamono appeared from the banks of river Niger. He was a gigantic man (compared usually with Asebu Amenfi) and rode at the head of his army. He would conquer large areas at a time and capture the inhabitants of the area and take them to his slaving centre where they were put in large paddocks. That was where our ancestors went to buy them.

Q It is said that people used to take cola nuts to the north to sell them. How was this cola-nut trade conducted?

A The cola trees grew wild in the forest from where they were collected. The nuts were then taken out of their shells and cured by burying them for some time in the ground. They were then taken out and wrapped in leaves and carried to the north.

Q Were there any special people employed to carry these loads of kola-nuts to the north. And if a chief wanted to send any nuts to the north and sell them who would carry them?

A No. There were no specific people to be employed. A trader had to carry his own wares himself or with the help of his family. And chiefs did no trading because a chief was not supposed to cultivate a farm in the Adansi state.

Q And if Nana had any other wares he wanted to trade with who would do it for him?

A Such tasks fell to court servants or 'Nhenkwaa'.

Q If anyone traded extensively on behalf of the stool was such a person compensated for in any way?

A The chief might compensate him by promotion or he may be given a position of trust for helping the stool.

Q How was trading conducted in the olden days?

A Trading was done by barter whereby one commodity was exchanged for another.

Q Could a chief send somebody to the market to do his shopping for him?

A Yes. The Palace servants were usually sent to do this. When the servants come to the market they would bring with them baskets. They would go round the market collecting some quantities from the wares of any trader they came to and say: We are taking it to Nana. (Yede rekoma Nana).

Q Were there particular days allotted to each town as Market Day?

A Yes. For instance, Kwadwo Nkwanta was also known as Kwasiase because its Market Day fell on Sunday.

Q What would happen to a servant who failed to return to the palace with what he has collected from the market?

A He would be beheaded for failing his duty.

Q How did Kwadwo Nkwanta come to serve under the Abediakyire of Fomena?

A The town could not serve any other chief since the land belongs to Abediakyire and who gave the land to the founders.

Q Were you (people of Kwadwo Nkwanta) serving under Abediakyire before you settled at this site?

A No. We previously served under the chief of Akwansra (Akwansrahene).

Q As far as you can remember has **there** ever been a powerful Moslem such as an Alhaji or Imam in this town?

A There used to be one Moslem here called Adamu who was well versed in theology and magic although this was not so long ago.

Q Where did people from Adansi used to go and trade?

A They went to centres like Cape Coast and Denkyira-Banso which was situated at the confluence of rivers Offin and Oda.

Q Before the whitemen arrived on our coasts what weapon or arms did you use for wars?

A Guns could be obtained from Gyimini in the north where there were blacksmiths who made guns. Our forefathers used to go there to buy guns.

Q What towns in the north were visited by our ancestors in order to trade?

A They went as far as to Bontuku, Sraha, Sampa, Wa - Dagarti capital, Grusi and Moshie.

Q What accounts were given of the King of Moshie at that time?

A From the accounts he appeared to be a wealthy and great King. He was even compared to the Asantehene.

Q The land on which the town is situated belongs to Abediakyirehene. What yearly tribute therefore does the stool pay to Abediakyire.

A Citizens of Adansiman do not pay any tribute to him since they helped to fight for the land. Others who migrated to settle here however pay tribute. It may be in the form of 'abusa' or 'odwantwadee'.

Q Can you say whether litigations or land disputes have increased or minimized since the introduction of cocoa?

A Yes. Land disputes have increased since cocoa was introduced.

Q Was landownership more profitable in the past than at present?

A Yes. This is due to the existance at present of laws which prohibit mining by individuals and other factors.

Q From where was cloth and the art of weaving introduced into Adansi?

A Weaving was introduced from Bonwire. As the story goes, this art was discovered by a hunter called Anyane Kofi. It is said that this hunter went to the forest where he saw a spider spinning his web. He watched the process intently for a long time and studied it. When he came home he made the women spin yards and yards of thread from which he wove the first cloth following the method of the spider. That was the beginning of weaving.

Q How did they manage to dye cloth into different colours?

A Our fathers obtained the dye from the northern towns such as Bontuku. The cloth used by our fathers was called kyekye and was weaved in Bontuku.

Q Why has spinning by our womenfolk ceased nowadays?

A The present generation has no time to sit down and spin. Most of the time is spent on self-decoration. In the past a woman upon getting up would sit down on her mat,

'Ntonkete or Boadekena', place before her tray of cotton and weave. This has become rare nowadays.

Q Where did they obtain the cotton used for spinning?

A From Bontuku. It was much later before our fathers introduced the cotton seeds to be planted here.

Q Are there any weavers in town by the way?

A No. There is none.

The Panel: Nana Kofi Wusu (Chief)
Panyin Kofi Ketoa
" Kwasi Afirim
" Kofi Adiyaa
" Kwame Bondaa
" Kwaku Nuama
" Kwabena Nuama
" Akwasi Nunsini (Krontihene)
" Chief Driver Kwaku Amenado.

MEDOMA

Libation

Mother Earth your drink,
All ye spirits of the land, come for drink,
All ye great stools
Nana Abudee
All ye spirits of the Asenee clan yours,
Kyiabo yours,
Asubonteng yours
Kutu mfaa yours
Kwadwo Kodee yours
When a hoe breaks, a new shaft shaft is found to replace it,
You have left us to take charge of matters,
The government has appointed these people
to come and record our histories,

Let all those who have come live long,
Let us also who are always here proper,
Let the Medoma people prosper,
Let the Adansi state stay for ever
Come for drink and stand firmly behind us.

Q:- Why is the town called Medoma?

A:- Our ancestors who settled here cultivated a lot of garden eggs. Thus this place came to be called "Ntorabere" (literally Garden eggs area) When the garden eggs died out, palm trees started to grow also in very large number all over the whole area. This the people were always commenting that the palm trees have "ato doma" ie were growing in large groups. The place then became known by a new name "Mme doma" (groups of palm trees)

Q:- Where did they come from to settle here?

A:- Kyiaboso.

Q:- Which people were already settled here when they arrived?

A:- There were no people living in this area.

Q:- Why did they move from Kyiaboso to settle here?

A:- Our ancestors went to settle there because the two stools were "brothers". Later on however they found the number of people there to be too great so they moved out.

Q:- What is the ruling clan in the town?

A:- The Asenee clan.

Q:- What other clans are there in the town?

A:- The A yoko, Asona and Aduana clans.

Q:- What type of patrilineal clan system do you belong to?

A:- Nkatiri.

Q:- What is the response to an Nkatiri clansman's greeting?

A:- Yaa Ahenewa or Yaa Amu.

Q:- How did the people migrate from Kyiaboso?

A:- The first ancestor chief who came to cultivate the garden eggs moved first and was later followed by the remainder of the people.

Q:- What is the extent of the Medoma stool lands?

A:- In olden days it was bounded by the stool lands of Kyiaboso, Ahinsan, Amoafore and Edubiase.

Q:- What are the names of all the chiefs who have ever been enstooled in the town?

A:- 1) Nana Antwi Dwuma.
2) " Aboagye Penemo
3) " Dwuma Antwi Kuma
4) " Bodee
5) " Danso
6) " Owiaso
7) " Marfo
8) " Siaw
9) " Owaree.
10) " Owiaso II
11) " Koranteng Oduro.
12) " Afuamoah.
13) " Oduro III.

Q:- Which of these chiefs fought in any war?

A:- Nana Dwuma went to the Fante war. Nana Danso went to the Gyaman war.

Q:- Which of these was given any titles for valour?

A:- It was Nana Dwuma who killed the Englishman, Charles MacCarthy.

Q:- Where did he kill him?

A:- He killed him at Nsamankow in the Wasaw forest.

Q:- What appelation was given him?

A:- "Otuntum a okum fitaa" (literally, the black who kills a white.)

Q:- Who fought in the "Epie akyi" or Yaa Asantewa war?

A: Nana Gyamera was the general commanding the warriors.

Q:- Which of the chiefs died on the stool?

A:- They all did. I did not mention those who were destooled.

Q:- Who were those destooled?

A:- Nana Boateng Akuamoa and one other.

Q:- Does the town have its own oath?

A:- Yes. It is "medomahene Kwasida" (literally, the Medoma chief's Sunday) My elder brother who was then chief of the town was taking some hired hands to farm when they came across a snake on the path. While attempting to kill the snake with the butt of the gun, it exploded, killing him instantly. Thus the Adansihene and the Dompoase chief decided to commemorate him by making an oath out of the incident.

Q:- What emblem is to be found at the top of the state umbrella?

A:- There is no such emblem although were I to be allowed, I would use the palm tree as my symbol.

Q:- Are there any state drums?

A:- There are both the mpebi and senakofena, the latter of which is sounded only in times of strees.

Q:- Are there any state horns?

A:- We have the one that is blown thus "Da wo ho so" (Be on your guard) which is blown in war/time for the chief to be on his guard.

Q:- What is the massage of the other one?

A:- "Baako ye ya" (literally, To be left alone is a sad thing)

Q:- How the stool came to be subject to the Dompoase stool before the Adansi stool?

A:- Since both ruling clans came from the same Asenee clan, the two stools are regarded as "brother" stools. The single problem of trouble from the Asantes made us more united.

Q:- What is the rank of the Medama chief within the Dompoase administration?

A:- I serve as Twafohene.

Q:- What is the town's own deity?

A:- It is called"Yentumi"

Q:- How was it acquired?

A:- It was brought from Epoano-Danyaso.

Q:- What are the meaning and origin of the name "Yentumi"?

A:- There is no case beyond its powers.
When we "inform" it when going to war it brings all the warriors safe and sound.

Q:- Is it an evil charm?

Q:- No.

Q:- Was Bonsam, the deity of the whole Adansi also "informed" before setting off to war?

A:- Yes. After Yentumi had been "informed" we join the other people in seeking Bonsam's help.

Q:- How is Yentumi worshipped?

A:- On every "Akwasidae" and "Awukudae" we pour libation to it amid drumming.

Q:- What were some of the manifestations of the god?

A:- It told us in early days that the town would expand beyond a particular silk cotton tree which has come to pass. It can also prevent the outbreak of a serious epidemic

Q:- What things are offered to it in thanks?

A:- We offer it, gin, fowls and eggs or sometimes slaughter a sheep.

Q:- What festival is celebrated only in the town?

A:- The whole Adansi state celebrates a festival to mark the end of the year on the same day. The high priest of Bona Bonsam sends us some Bona water. The chiefs call together their elders and the necessary rites are performed.

Q:- Do you go to Dompoase to celebrate the festival?

A:- No. Each Chief celebrates his in his own hometown.

Q:- Why are festivals observed only on Fridays?

A:- This was and has always been the custom.

Q:- What are you not allowed to do when the stools have not been "fed"?

A:- No chief is allowed to eat yellow yam, when the festival has not been held.

Q:- Why are these crops the only taboo food?

A:- These are supposed to be the foods of the ancestors / thus if they had not first been offered some to eat, evil would come to any one who eats it.

Q:- What is done to someone who falsely invokes the oath?

A:- He is fined about 8 cedis or any amount that may be determined by the chief.

Q:- What is the main dance that engages the attention of the men in the town?

A:- The Asafo.

Q:- What are the functions of the Asafo Company?

A:- It is the asafo company which goes out to search for a person who gets missing in the bush. It is also used to collect the corpse of someone who dies in the bush and to bury it. It is the asafo company which does any serious job facing the town.

Q:- What is the design in the Asafo flag?

A:- Two animals with one stomach depicting that fact that although the two animals have the same stomach they still struggle for food.

Q:- Where was the asafo learnt from?

A:- Some people came from Fante to teach us. It's name is "Boaso kronkron, oboo a ehi akuma" literally, holy hoe breaker, the stone which whittles away the blade of an axe.

Q:- How were people obtained for war?

A:- At the outbreak of hostilities the asafo drums were beaten to gather together all the people.

Q:- If a man had no gun at such a time what was done to him?

A:- He carried supplies.

Q:- What weapons were used before the whitemen came?

A:- They fought with clubs and matchets.

Q:- Where were the matchets obtained from?

A:- They were made with iron extracted from "atwetweboo" (impure iron ore)

Q:- Where was the "atwetweboo" obtained from?

A:- Our own areas.

Q:- When were European guns and powder first used?

A:- It was either during the reign of Kwaku Dua Kuma or that of Nana Dwuma Antwi.

Q:- How did chiefs obtain money for their treasuries?

A:- The palace servants would go and dig up gold for their chiefs.

Q:- Did a man have to take some of the gold he dug to the chief?

A:- Not until he dug up an exceptionally large nugget which he took to his master. When he also found it too big to keep, he sent it to the chief.

Q:- By what other means did they obtain money for their treasuries?

A:- Some money was obtained from the forest (and in the form of snails and meat.) Those who invoked oaths without proper justification were also fired.

Q:- How much time was imposed in such a case?

A:- It depended on the seriousness of the case. Sometimes he could be fined 4 cedis. Others were fined 8 cedis. Those with very serious cases were immediately executed.

Q:- How was kola obtained to be taken up north for sale?

A:- It was bought from somewhere else and taken over there to be sold, It was so scarce that a few seeds could be exchanged for a slave.

Q:- Where were the slaves obtained from in the north?

A:- They were to be found at the market with ropes tied round their necks and waist of one to the other and were bought like anything else.

Q:- Who caught those slaves and sent them to the Salaga market?

A:- Sammoury.

Q:- What tribe did he belong to?

A:- He hailed from a place called Sefa in that region and slave trading was his main occupation.

Q:- What other goods could be bought from the north?

A:- Blankets and cloths. Some of those blankets were Kusaa, Banno, Sakuhan and Kasaa.

Q:- What was the type of cloth worn by the people in these parts?

A:- "Kyenkyen". (back cloth)

Q:- What benefit were derived by the townsfolk from the traders passing and repassing through the town?

A:- The people cooked and sold food to them.

Q:- How did a trader obtain a place to sleep when he arrived here in the night?

A:- He went from house to house begging for accomodation.

Q:- How much did he pay for the accomodation?

A:- He paid nothing.

Q:- What did he do to express his thanks to the host?

A:- After sleeping in one's house on two or three occasions the two became friends. Thus any time he returned from the coast he could buy for the host some salt or tobacco.

Q:- If a trader died while sleeping in the town overnight what did your people do?

A:- The chief was first informed. After his internment his goods were kept for some time and when none of his relatives came for them, they were shared between the chief and the host.

Q:- If his town was known, what was done?

A:- Messengers were sent to inform his relatives of what had happened.

Q:- Was there any highwayman or robber in those days?

A:- There was one called Kwame Abe who hailed from Manso. He killed and robbed travellers.

Q:- Why did the whole state not go "en masse" to apprehend him?

A:- They tried several times without success.

Q:- How was he killed finally?

A:- There was a man called Ampoma from Assin Enyinabrem who on a rubber tapping expedition came across the haunt of . Kwame Abe. He came to inform the people and after rites had been performed to the gods a detachment of warriors was sent to kill him. They found him asleep and immediately he woke up, he was shot dead by Ampoma.

Q:- Which beads were very precious in the Adanse state?

A:- Bodom, Bota, Bewuo, Gyanee and Nenkyerema.

Q:- Where were they obtained from?

A:- They were mostly bought in the north but could sometimes be dug from the ground.

Q:- Could some of those beads reproduce?

A:- Yes, the Bodom, Bota and Gyanee could

Q:- How did they reproduce?

A:- If one was put in a pot and covered, it would be found to have produced another in a year's time. Some could even "give birth" to babies.

Q:- What were those beads used for?

A:- They were used sometimes in much the same way as gold. They were also weighed on scales.

Q:- What did it mean when a man was found wearing several beads?

A:- It meant he was extremely rich or came from a good family.

Q:- To which family are beads much highly priced?

A:- The Ekoona clan. Thus they are deemed to be "ahweneenananom" (grandsons of beads)

Q:- How was gold made into trinkets and ornaments?

A:- There were gold smiths. Anyone could take some gold to be made into trinkets or rings for him. The chief also had a special smith to make trinkets for him.

Q:- Could the chief ask a young man who had become very rich to bring him some of his gold?

A:- It was the Asantehene who could collect all the gold belonging to such a person.

Q:- How could the Asantehene find that a person had become very rich?

A:- He sent spies to all the towns and villages.

Q:- Who became very rich in the Adansistate?

A:- There was Yaw Kwame who hailed from Kyiaboso. He sought for and obtained permission from the Adansihene to acquire all the necessary paraphenalia of chieftaincy.

Q:- Did he pay something to the Adansihene for this?

A:- Yes. He paid some gold to him.

Q:- Who also became very rich in Adansi?

A:- Kwaku Akore who was the chief of Apagya.

Q:- What did he do before being acclaimed "millionaire"?

A:- He paid 200/new cedis as well as provided drinks and sheep.
Later on one Akowua from Brofoyeduru was also acclaimed "millionaire".

Q:- How did Akowua become "sikahene"?

A:- He paid up a debt of over 2000/new cedis for the whole Adanse state.

Q:- Which town in Adanse had a very busy market in ancient times?

A:- Edubiase.

Q:- What were some of the most famous commodities sold there?

A:- Earthenware pots, and sometimes slaves.

Q:- What goods were taken from Medoma to be sold there?

A:- Food crops like plantain. Others took kenkey, "Akankyee" (type of kenkey made from red plantain) and "mfufuwa"

Q:- How were people able to determine that the amount of gold weighed was correct and there was no cheating?

A:- Each one had his own scales and weights.

Q:- What were some denominations of the currency obtained in those days?

A:- Pesewa (1NP),kokoa (2½NP), "taku", (5NP), "ntakummienu"(10NP) "osuafa". "Dadako" "Osua" "Agyinaatwe" "Nsuansa" "Bodomo" (N¢1.10), "Nsaa" (N¢1.30). "Nsanoasrafa" (N¢1.60)
"Suru" "Suruodomafa" Asia.

Q:- Could a man be made "Safohene" on account of his riches?

A:- Yes. Wherever a person used some of his money to do something for the state he could be created subchief.

Q:- What did a young man wanting to marry do?

A:- His father or uncle was informed of his intention and after determining whether he had a fortune of "suanu" (N¢8.00) or more, the necessary rites were performed for him.

Q:- Could he be prevented from marrying a particular girl.?

A:- If there was friction between the two families or the girl led a dissolute life marriage could be prevented.

Q:- During which war did the Bona Bonsam deity manifest its powers?

A:- During our war with the Bekwai people, the Adanses ran out of gun powder. However they mysteriously came across a potful of gun powder on a tree with a cat keeping watch over it.
They used it to defeat the Bekwai people. Later on however, the Asantehene sent a battalion to hold the Bekwai people and our people

were forced to flee to Assin, Denkyira and Akim.

Q:- What was the cause of the war?

A:- It resulted in a dispute over the ownership of the lands of Odumasi and Kyiaboso.

Q:- It is said that all the states were originally settled at Adansimanso. How did they come to disperse later on?

A:- Our first great grand ancestor chief Ewurade Basa was settled with the Denkyira chief and their peoples at Adansimanso.

Later, the Denkyirahene moved with his people to settle around Amusia Nkwanta at a place called Abankesieso.

Ewurade Basa sent his son, Appiah Brenya on a goodwill visit to Denkyira. When Appiah got to the outskirts he found the wife of the Denkyirahene bathing in the stream and he greeted her. The woman went and reported to incident to her lord and Appiah Brenya was caught and his beard cut off.

This resulted in a war between the Denkyiras and the Adansis and led eventually to the migration of the other states.

Q:- What clan did Awurade Basa belong to?

A:- The Asenee clan. His descendants were those at Kyiaboso some of whom left later to found Amakom and Nkoranza.

Q:- What was responsible for the change in "Omanhene"?

A:- After Awurade Basa, his younger son Kwaforamoa was enstooled instead of Appia Brenya. Since Appianin Kwaforamoa hailed from Ayaase the whole state came to serve the Ayaase stool. Kwaforamoa married at Dwinase and his first son was Akora Foripan. After the Asantehene had attacked our people, Akora Foripan migrated with the whole state to Akim and Assin. There he died and his son Abu Bonsra became chief. This meant then that the customary form of inheritance was patrilineal. It was after Bonsra that the form of inheritance became matrilineal and thus the institution of kingship is now established at Fomena for the Bonsra family.

Q:- What was the origin of the matrilineal form of inheritance?

A:- Inheritance used to be patrilineal. However when for instance a chief married his slave, it meant then that at his death, he would be inherited by slave children. The townsfolk would never tolerate such a situation and thus the matrilineal system was felt to be on the whole the better of the two.

Q:- What were some of the hail-fellow-well-met sentences in vogue here?

A:- "Asenee kodi Adonten" (The Asenee clan forms the Adonten (vanguard)

Q:- What does it mean?

A:- In olden days whenever the Asantehene went on a campaign our people were to be found in the "Adonten" Group (Vanguard). Strangely enough the Adontenhene belongs to the same clan as our royal family.

Present

1) Nana Kwadwo Duro - Medomahene
2) Kwaku Attah - Linguist
3) Kofi Agyei - Akwamuhene
4) Kwaku Gyasi - Abediakyirehene
5) Kofi Toku - Benkumhene (left Guard)
6) Kwadwo Boateng
7) Okai Kwaku.

LIBATION:

Mother Earth, here is your drink,
Agya Bediako yours
God Almighty yours,
Our message is that in the beginning, the god of Bona was Bonsam. Thus when serious trouble brewed up, both the Adansehene and the Asantehene were informed.

Nana Bona, it is you who guards the whole state and we worship you thereby. In these times our children do not know our histories nor even the traditions of their own towns.

Thus the University has appointed these people to come and listen to and record our histories,
On their arrival, they have provided us with these bottles of gin to pour libation to you.

Let them be successful in their undertaking, by standing firmly behind them. Give them humility, wisdom and guidance so that those children who come after us will derive greater benefit from the book they write.

This then is our message.

REFRAIN: Nana, well spoken

Q: Why is the town called Patakro?

A: A very big famine hit all the land and it was at this time that our great (X times?) grand mother called Brenfaa came to make a corn farm here.

She and those with her built a "pata" (single hut) and stayed in it. Hence the name Patakoro.

Q: What clan did Nana Brenfaa belong to?

A: Bretuo.

Q: What has been the ruling clan since Nana Brenfaa's time?

A: The ruling clan has been thesame as that of the woman who came to settle here with her children. However the ruling clan now is Aduana.

Q: What clan do you yourself belong to?

A: The Agona clan I am the chief clans man in this town.

Q: How are people installed as Bonahene, (Chief priest of the god Bona)?

A: I am the present Bonahene. After my death my own son would be possessed by the god to serve as the Bonahene.

Q: How was the god Bonsam acquired?

A: The name Bona is actually a corruption of "Oboadee nna" (literally "Creator's grave). Being a chief among the gods, Bona never communicated direct with the people. It thus decided to acquire a linguist to speak through so it possessed Adu Kwaku and made him priest of the god Bonsam (which is the spokesman of Bona.

Q: Why did the Creator Christen the god Bonsam?

A: While creating things, the Creator promised our people that after he had gone beyond the seas to create the whitemen, he would come back here and die amongst us, the people of Akorokyere (Akokerri) It was just before he died that he asked us to break open the stone and put him in it. This was done after his death. We also put food before the stones every day for him to feed on since he had also asked for that to be done for him as well.

Q: Did the Creator have another name?

A: Yes, he was also known as the Almighty.

Q: Who was then on the stool at that time?

A: Nana Abu Kesee.

Q: At the annual festivals what are some of the offerings that each chief in the Adansi state is expected to bring here?

A: At the end of the year, I go to the Bona River to fetch some of the water. This is then sent to the various chiefs to be used for the celebrations.

When the time comes for the festival of the god, all the chiefs bring with them a sheep and some drink to be offered to the god. In ancient times they were each required to pay N¢1.60 as well. However they pay N¢2.40 now.

The Adanshene however paid "Saagyema" which is equivalent to N¢4.80.

Q: What contribution did the Asantehene make towards the celebration of this festival?

A: Once we informed him of the prophecy that white men would come to the land and war could result. This has come to pass. A drum (Kentekeneke) was made for the god but the Asantehene Kofi Karikari became angry because he claimed it was not proper to make a drum for a god so he sent for the drum to Kumasi. At night, the drum would be heard beating although there would be nobody with it. He thus consulted an oracle and was told to return the drum to the god or else the whole Asante nation would be destroyed.

Thus the Asantehene returned the drum in addition to a sheep some gold, a bale of white calico, salt and gin to the god. The drum is beaten thus.

"Kotoko, me som no, Kotoko bedan no, nti se me rededi a ma me ntoma mfira" (literally "Kotoko, I serve Kotoko Kotoko I lean on him, so when I am feeding, give me some cloth to wear") meaning that because the god is of service to Asante Kotoko. (The Asante state) when the time comes for its annual festival, he should give it some cloth to wear).

Q: When is Bona carried?

A: Whenever there is any emergency in the state, All the people gather here and the god is carried. Thus there are no fixed dates for the ceremony of carrying the god. Again, the carrying ceremony entails a lot of expenses, sometimes as much as N¢200.00 so this ceremony is only occasionally performed. If the god refuses to come to possess the priest at the carrying, then it meant, all the expenses have been to nought.

Q: To whom is the N¢200.00 paid?

A: It is not physical cash which is paid to anybody, but rather the cost of the material needed for the carrying ceremony. For instance the necessary things like sheep, gin, chicken and eggs are quite expensive. Food and accommodation must always be provided by the God for all the numerous people of Adanse who turn up for the occasi

Q: What rites are performed at Patakoro or Bonaso before a festival is celebrated in the Adansi state?

A: Yam is offered to the god. After the god has been attended to, I send some water from the Bona stream to each of the chiefs so that they can use it to wash away any evil from their towns.

After the yam festval, I celebrate my own on the Saturday, Sunday and Tuesday immediately following it.

Q: Why is it that, there appears to be a "Bonsam boo" (Bonsam stone) in every town in this state?

A: In ancient times when there was any dispute between two people, each invoked the god Bonsam's power to substantiate his assertion. This way the god would expose the liar. When that happened he was unable to go immediately to the fetish.

The Bonsam stone in each town served to receive libation in place of the actual god.

Q: What were the necessary rites that had to be performed to obtain some of this stone?

A: If there were a town whose inhabitants invoked oaths unnecessarily the chief would call on the fetish and requisition some of the stone so that whenever any one invoked an oath, it would be possible to sacrifice a hen to it before dawn. This tended to minimise the unnecessary litigations.

Q: How much was a chief charged before being allowed to fix some of the stone in his town?

A: He paid Osuaa ne donnna (N¢4.80). After the stone had been fixed he also had to provide a sheep. All fines collected after the subsequent in vocation of oaths was brought to Bonsam.

Q: Did the chief whose town had such a stone receive part of the fine?

A: No only the messenger who brought the money was tipped.

Q: What is "Bona Suo" (Bona's water)?

A: There are very big fishes in the cave within the river Bona. Some of these are as white as the whiteman. Others have uncombed hairs, one even is called "bsene" (the courtcrier). These fishes are able to accept strong drink like schnapps and whisky as well as food. If any evil befalls the Adanse state, we take a brass pan and place it at the place. The fishes would then spill water through their mouths into the pan. It is this water which was sprinkled on the stools. This is "Bona suo". (literally Bona Water)

Q: Why was the creator put into that water?

5. Benefo Brafoo - Chief Executioner

6. Koo-Tano - Nseneahene

7. Kwadwo Bonsam

8. Kofi Doben.

A: It was he who told us to put him between the stones and then to divert the water so that it flowed and covered him.

Q: What prophesies of Bonsam have been fulfilled?

A: Whenever any chief was about to be involved in any serious calamity, it could discern it and inform the chief so that he would be prepared for it.

Q: What about some prophesies it made about the out come of an impending war?

A: The Bekwaihene wanted to take away part of our land so we fought and defeated him. He then went to tell the Asantehene that the Adanse state had risen to take away the Golden Stool. This made the Asantehene descend on us with all his might. He defeated us and we fled to Assin. They took away all our land from us. It was the fetish who led our people and later brought us to Patakoro and made it possible for each chief to go back to his town without any further hostilities.

If there was a stool with no children for future inheritance, the chief would come to make the necessary sacrifices and prospective chiefs would then be born to the stool.

Q: Which was the war during which, gun powder became very scarce and the god had to provide your warriors with some?

A: It was the Bekwai War. We offered drink to the god and it supplied us with gun powder, with which we were able to overcome the Bekwai people. There was an "aberebee" (kind of tree animal) lying on the gun powder.

Q: What are some of the appellations which are called out when the god is being carried or a festival is being celebrated?

A: "Omanfrani eeeeeeeeeeeeeeei !
Wohunu bobene somaa se wo be nyenyen o
Oman so mo enyee ne wo
Opeamu a wo ko asno a wo no awerebaa, awerebaa,
Osenesene mere too no gyaa sii nsuo mu a esii abotane so
a na ama okwa ayera.
Bambam bame Akua mpo ne wo,
Adanse kunkunpaa wanto abamo a na wo reto Abeberese
Kaekae gyee mi ne wo
Agya a wo nse agya na wo de ne suo regoro apremano
Oti Baasare a wo twedee bo amum,
Akosua eh, Yaa eh, Amma eh,
Fa bowutire bo wo tiri ooh,
Na fa boomu bo wo mu
Osee aden oh!
Adanse kuntunpaa, asem a ebaa kene no na ebi aba bio no

Ababio wo ho amfonee,
Aberane boose, Odomse kontonkrowi a wo da amansan kon mu
Asusunamenew, a wo din nwu,
KuntumPaa a yeebo wo din a na yeebo oko din,
Bonsiamaa yere ma wo mo no, na yere ma wo mo ne ko ako,
Obogya detredekokoo e.h. (2X)
Oburunbaa hunu mogya maa mogya, guu wo trede o - o - o -h,
Obogya tredekoko ne wo
Ntiamoa Wusuu P@bi
Asomani a wa nane ko anto mnofra soo
Kaakae gyeemi ne wo,
Akoosanman deefoo a wo tiri ye wo ya a wo reson wo kotodwe,
Okrumpaa Kun Medoma Kwame ware wokum Abedwan Akwasi Kuuwa,
wakum Bobrease Akwasi Ntentena,
Wakum Akrofoum Kwabena Tipa afa ne kodaa abo wo paa mu,
Ayokowa D@mpoase se yeda wose ne nnrebosea,
Akrofoum asuo Pra, da waso aku,
Asuo dee ekyee suruwase na eye dom"

The meaning of this praise-song is that when the god was acquired in ancient times it acted as an executioner - god and the people it killed were not buried. A piece of "kokora" (type of creaper with thorns on it) was tied to his legs and he was dragged along the ground and dumped into the forest. The goods of a person (however rich he was) were all confiscated by the god if he was killed by its power. Again it would kill any person with a bombastic or strange name with the purpose of using such a name in its incantation so that we would marvel and acclaim it as a very powerful god indeed, because those wars involving it were very big ones.

It was this god which was always first to be consulted whenever the Asantehene was going on a campaign.

Q: Were those people killed by the god, chiefs or rich men?

A: Any one who was extraordinary would be killed by it. There was the classic case of a men called Akoben who hailed from Odumasi. Realising the possibility of his being killed by the god because of the extraordinary nature of his name, he took the initiative and went to the god with the promise that if he were spread he would supply the god with a pot of palm oil every year.

Q: What were the contributions made to the god by those traders who went both to the north and the coast in ancient times?

A: In those days slave trading was common. Then there was a northerner called Samoury who raided towns and sold the inhabitants into slavery. Thus whenever a trader was about to set off to buy slaves, he would come and seek help so that if he secured say six slaves,

he would offer one of them to the god. If he could secure only two or three, he offered a sheep to Bonsam instead.

Q: What contribution did Bonsam make towards the smooth administration of the state?

A: The king told Bonsam of whatever he needed and was given the necessary solution and guidance.

Q: Did Bonsam appoint anybody to lead the forces of Adansi state to war in ancient times?

A: No the god's help was mainly pyschological and spiritual. The generals was always the king himslef.

Q: Does anybody who is called Bona in the country then come from these parts?

A: Yes, because those people who are called Bona were always born through the aid of the god.

Q: What was done when Bonsam was going on an expedition in ancient times?

A: If it was travelling from say Asante, the Asantehene would provide it with a palanquin. The people of the first town carried it to the next. Those people then carried it to the next and so on and so forth till it got to its destination.

Q: What rites were performed for it by the people as the god passed through their towns?

A: The chief of each town it got to, poured libation and sprinkled some Bona water in the town. When it had completely passed through a sheep was sacrificed to it.

Q: What are the taboos of the god?

A: Once there was news of an impending war and Asantehene sent to inform the god. A cow was slaughtered and kept in a room and the Asantehene went to tell the god that it was a human being he had kept in the room. But Bona was able to discern that it was a slaughtered cow and not a human being. Bona became angry and told us that because we had tested its power with nothing but a mere cow, it would never accept a cow as sacrifice. The cow has since been taboo to it. Thus beef is taboo for any king although the lesser chiefs may eat it.

Q: How were the lesser gods attached directly to Bona acquired?

A: Fetish priests were appointed for the Bonsam rock gods fixed in each town. Thus whenever a festival was to be observed these lesser priests would all turn up for the occasion.

Q: What are the names of some of these lesser gods?

A: Asubenten, Akorona, Ampokyire, Kwabena Bona, Taa Kofi, Asrampon, Adampa and Anyannor.

Q: How did those gods become attached to Bona?

A: Because there is victory in numbers.

Q: It is said that Adansi was the origin of all the Akan states. Did this then mean that in ancient times when there were no chiefs in all the land, Bonsam was the only authority or power?

A: No. Even in those days, the kings had authority over the gods. It was only when the gods were able to assert their power by divining correctly that they acquired more power over the kings.

Q: Was the god a titular deity only in ancient times?

A: No. It has always been a titular deity. If one for instance suspected his wife of adultery and she lied to him, he could ask her to invoke the god to substantiate her claim. If she was actually lying, the god would expose her. If a person is exposed and she or he did not immediately see a priest to per form the necessary rites she or he would always have nightmares. After such nightmares the woman would agree to be taken to Bona where she would be asked to compensate her husband and pay a bottle of gin, a sheep and some fowls to the god before being made well.

The god also exposed any body who told lies on any thing. If somebody stone another's money and he told lies, the god would immediately expose him. This exposure could happen even a month after the commission of the crime. The criminal would suddenly be stricken by an incurable sickness, doctors notwithstanding. Wherever he was taken, he always had to be brought back to Bona before he could be cured.

Q: It has been said that any person exposed by Bona had to perform certain rites with eggs. Can you explain?

A: This was because we all appreciated the fact that Bona could kill such a person. If the person so exposed was found to be unable to provide a sheep or fowls for the rites, he was made to provide eggs instead to "to nnane". This meant, an egg was dropped and if it broke in two exactly then the culprit had been forgiven. After this he gave the necessary fee to the chief to pay to the God on his behalf.

Q: Was every Tom, Dick or Harry allowed to go to the Bona stones?

A: Every body was allowed to go to the grove, but it is only a high priest like myself as well as the Akrofoumhene and a representative of the Bonahene who are allowed to go to the rock proper. The others stay outside the cave.

Q: If a man unknowingly went to the care what happened to him?

A: He would be seriously beaten up.

Q: What rites were performed by travellers when they got to the Bona grove in early times?

A: The one had to tell the god of the destination and purpose of his journey. After this the one could offer say 40 new pesewas to the god. He could also promise to offer Bona a sheep if his mission was successful. He could also provide the equivalent price of a sheep to the god before actually setting off.

Q: Supposing after your death Bona refuses to choose any of your children as his priest what will happen? Is any of your children allowed by custom to succeed you?

A: There is no fixed line of succession. The God can choose any of my children.

Q: This means that you must teach all your children how to perform the necessary rites in your life-time since any of them could be chosen to succeed you.

A: Yes. Even if the God selects one who is away, he will have to be assisted by his brothers who have been taught how to perform the rites.

Beads used by Bonsam Priest

(a) Bankam: This was given to me by a man who picked it from his farm. He was working when he saw the end of the rainbow in his farm. He went there and saw beads coming out of the ground. He got fifty of the Bankam beads. This is worn by Bonsam.

(b) Nyaawa: This is also from the ground.

(c) Amankwatia: I use the Amankwatia and Nyaawa as a fetish which enables me to foresee what is likely to happen in the near future.

(d) Esono Dwonsoo: This is used to cure madness in children.

(e) Gyanee, Butubete, Ade, Sebiaa, Mpuruka, Nkwantabedee (red & green) Agyinamoani (cats' eyes), Mmewua, Ahunhunuamani - This is tied on a sick child to cure him. Some of the beads are used as medicine in war. All these beads are from the ground.

P A N E L

1. Kwame Anowuo (Priest for 29 years)
2. Anokye Ababio (Patakorohene)
3. Akwasi Adae (Bonsam Sanaahene)
4. Ntiako Mensah

POMPOSO

Q. Why is the town called Pomposo?

A. This place was called Apunpungya in the olden days. However it was because of the fact that the river flowing here is called Pompo, that we named the town Pomposo.

Q. You claim the people moved from Apunpungya to Dompoase. Can you tell where they came from to settle at Apupungya?

A. I cannot.

Q. Do you want to imply that the people have been here since creation?

A. Apunpungya is a very ancient town. So I cannot say from where the people came to settle it.

Q. Why did they move from Apunpungya to Dompoase?

A. This was because in the olden days, Dompoase was a collection of small villages one of which was called Kotobonmu where the Dompoase chief lived. At that time we realised that there was constant warfare, thus the Dompoase chief asked all the other lesser chiefs to come together and live at one place. This was why we moved from here to join Dompoase.

Q. How do you explain the "Asisiribofoo" you mentioned while pouring libation?

A. The 'Asisiribofoo' chief was the younger brother of the Apunpungya Chief. He was then living at Asisirebo which was near present Akrokeri. Before he moved us he told his younger brother that the Dompoasehene had asked us to come and live together so that in times of stress we could best defend ourselves: Thus we moved together with the Asisirebo people to Dompoase.

Q. You said the Ampunpungya chief belongs to the same clan as the Dompoase chief. Can you tell us which clan is that?

A. They both belong to the Asenee clan.

Q. There are in all seven clans in Akan history, one of which is Assene. Can you tell us why this one is called Asenee.

A. I cannot tell.

Q. We want to know the meaning of the name of the clan. You know we have other clans like Agona and so forth?

A. The fact is that we have many clans. Some of whom came from the earth. Now when our ancestors came out of the earth, there were many of us. They passed in a very long file. The old woman was amazed and so she exclaimed "Si na nnipa bon na asen asen sei". (Eh who are these people who have passed all day long. Thus the people became "Asenee".

Q. What response is given to an Asenee clansman when he greets somebody?

A. "Yaa Oduna" or Yaa "Osanna".

Q. Is there any explanation for this particular response?

A. The reason for "Oduna" is that when our ancestors came out of the earth they had gold. They were affluent. Thus when anybody noticed that any of their grandsons was leading a dissolute life, one one said "oh why your family is affluent but why are you finding life so difficult?" The response was finally acquired through this way.

Q. Did the whole people move in a band to Dompoase or one family first moved followed later by the others?

A. We all moved together with the younger brother (Asisirebo) to Dompoase.

Q. Who was the Apunpungya chief who led them to Dompoase?

A. He was called Nana Kitikyie.

Q. What position was given to your people when they got there?

A. The people who moved there from here were many. Nana Tabiri Okofo, the Dompoase chief therefore asked our chief to look over the whole Dompoase land because he was then an old man. Thus we formed the "Kuronti" (Vanguard).

Q. Was Apumpunya the site of present day Pampaso?

A: No, we have "akurofoo" (old or ghost township)

Q: What will one see when one goes to the old township?

A: We have a very thick forest there where Chiefs were buried in the old days. It was called Asakyiri donko thus one would see a big enclosure in which are palaquins and other things used by our people.

Q: Who shared common boundaries with your people when they were originally at Apumpunya?

A: The Chiefs of Akrokerri Sibinso and Ayaase.

Q: Why did you call the cemetry "Asakyin donkum"?

A: This was only a name we gave to the small forest where the cemetry is to be found.

Q: We asked this because of the fact that there are many clans in Adonse. The people of Akrokerri for instance belong to the Asakyiri clan. Thus we are wondering whether there is any connection with the Asakyiri clan?

A: I cannot explain further.

Q: Could you name chiefs who have been enstooled since Kitikyies time to the present day?

Q: What is the meaning of the "Asakyiridonkum"?

A: It is rather "Sekyeredonkum". If it is pronounced "Asakyiridonkun" then it implies some connection with Akrokeri.

Q: Can you now give us the names of the chiefs?

A: (1) Name of Kitikyie
(2) " Appiah Nkyi
(3) " Kofi Kyere
(4) " Abiri
(5) " Boodu
(6) " Ponko.

Q: One notices that in the olden days the chiefs could reigned till their death whereas no there is constant destoolment. Can you give any explanation for this?

A: The reason is that in the olden days our elders were more responsible and looked well after their families. When one was enstooled one tried to emulate his predeceessons. Unfortunately this is not the case now. When one is enstooled one does not care for the family as is required by custom and thus constant destoolments are inevitable.

Q: Are there any black stools?

A: I am only the "Odikro". (Custodian) The descendants of Nana Kitikyie form the royal family here.

Q: Which of your chiefs fought in any of the numerous Ashanti Wars? For instance the Gyaman and Bekwai wars?

A: Nana Appaih Nkyi went to the Bekwai War. Nana .. Kitikyie fought against and was defeated by the Ashantis. We fought this battle at Wassaw Amanfi where some of our people settled and are still to be found. From there, he came and founded Ampunpunya, and we finally joined the Dompoase people for mutual defence.

Q: What was the cause of the War with the Asantehene?

A: In the olden days, when he realised that a lesser chief's might was growing, the Asantehene would order his warriors to go and bring the upstart to him. In such a case if the other felt he was strong enough to oppose then he would and war would ultimately ensue. If he were defeated then he would be captured and his people would be enslaved by the Asantehene.

Q: Was Adansi still under Kumase then?

A: Oh yes. Adansi was under the Kumasestool.

Q: Did any of these warrior chiefs acquire any appelation for their prowess?

A: No, I did not hear of any.

Q: Does the town have an oath?

A: The town does not. It was Kitikyie who had one

Q: How is it invoked?

A: I call on "Fotuomu."

Q: What calamity befell the people and originated the oath?

A: Our people went to a war. One of the battles involving them was so fierce that they turned tail and ran.

Unfortunately they ran to the River Pra but not being swimmers they could not swim across. Thus many of them were drowned. This sad state of affairs made our chief exclaim "Ah, all the people only left with my gun to go on". The incident became on oath.

Q: What happened to the one who invoked the oath?

A: You were dealt with very seriously because you brought back memories of a very sad calamity.

Q: Under such circumstances was the one fined or automatically executed?

A: If the one was a royal then he was asked to sacrifice sheep, and pay money, because as such he knew the gra ity of the circumstances surrounding the oath .

Q: How much money would a person pay in this case?

A: He could pay as much as "piredwan" (N¢16.00). Sometimes he would pay only nsuanu (N¢8.00) It all depended on the conditions that necessitated the invocation of the oath.

Q: If a man could not pay for his fine what was done to him?

A: A royal was not killed but a relative of yours was caught and sold into slavery. The money realised would be used to settle the debt.

Q: Is there a god here which helps with the administration of the town?

A: Our ancestors had such a god.

Q: What did you call it?

A: It was called "Dente".

Q: Where was it acquired?

A: I do not know since I did not ask. All I know is that it has been our god for all times up to now.

Q: Is ritual-dancing performed for it?

A: Yes.

Q: Does it have a fetish-priest now?

A: There is none now.

Q: What act did this god perform for the town whereby it is remembered up to now?

A: It was a powerful god without which our people never went to war. Again it gave them a promise during the migration that once it was with us it would see to it that we were saved from extinction.

Q: In the olden days what rites did your people perform when the time came for fetish worship?

A: At the end of every year, we offered drinks and sheep to it. On "dabone" (special days) however a hen or cock would do.

Q: Could this god expose evil doers?

A: No, it did not. It was a god which healed the sick and made the barren fertile. Traders could inform it of their intentions to travel and be blessed them. On their return they could show their appreciation by sending some of their wares to it. It is rather fetishes which expose evil doers. Ours was a god and gods do

not as a rule expose witches.

Int.A: The god which could assure our chief that in time of war bullet would just fall off him when shot at was called PataTufuo. It is a river-god which together with Dente helped us. It is said that once our people were fighting against the Denkyiras. When the Denkyiras got to this river, it suddenly over flowed its banks and prevented the Denkyiras from crossing. This was the only thing which prevented our people from sure extermination. We were so happy that it has become our god in addition to Dente.

Q: Are there any festivals in the town?

A: We do not have any festivals because there is no stool here. However we go to Dompoase for such celebrations when the time comes.

Q: What do you do when you go to Dompoase? for the festivities?

A: When the time comes we beat the-gong-gong to summon all the men and women to Dompoase. Some take with them yams, others roasted meat for the occasion. The Chief also sacrifice a sheep and the rites are duly performed.

Q: Do you as the "Odikro" (custodian) take these things there or are all the inhabitants obliged to take the things themselves?

A: Those of royal extraction and their families and those people from the important families are the ones who go on such occasions.

Q: Do you perform special rites here to round off the celebrations?

A: No. We finish with everything connected with the festivities over there before coming back.

Q: How did the chiefs raise armies in olden days?

A: The gong-gong was beaten and everyone who had a gun got hold of it. We then assembled before the war - captain who led us to battle. If for instance Dompoase was in a state of war with another state, the chief would call on the lesser village chiefs and they would plan the compaign together.

Q: Who would supply weapons to the young warriors who did not own guns at such a time?

A: Those without guns joined the women and stayed behind. Those who had went to the war .

Q: Had those who had no guns any special task to perform to aid the war - effort?

A: No, they stayed at home with the women.

Q: Who were called "Asansafoo"?

A: They were those who possessed no guns.

Q: Suppose somebody hid himself and did not take part in the campaign; what was done to him?

A: He would be mocked and called Kwasannkobi or Kosannkobi.

Q: We've heard that some people carried the food and ammunition needed for the engagements what name was given to this group of people?

A: They were called "Asandafoo" because they owned no guns. Some were left home while others went to war as carriers, especially since some of the campaigns had to be waged in quite distant places.

Q: Have any Asafo Companies even been formed here before?

A: We have only the Asafo Company based at Dompoase.

Q: Is the Asafo indigenous to Ashanti or was it acquired from another tribe?

A: It is of Fante origin, and is most useful during campaigns whereby a lost warrior could distinguish friend from foe on hearing it.

Q: What is the function of the Asafo companies during peace time?

A: The members are mostly helpful in looking for missing people in the surrounding forests. If a person for instance hanged himself the compnay could search for the body and bring it for burial.

Q: What are some of the songs, the members sing with their activities?

A: There are many of such songs.

Q: What weapons were used for war before the white man came with his guns?

A: Stones and cutlasses.

Q: Where was the iron used in making the cutlasses obtained from?

A: We had iron.

Q: How was the iron obtained?

A: There have always been blacksmiths in the land since creation. They fashioned cutlasses and other tools for us.

Q: What was used to smelt the iron?

A: We used "atwetweboo" (impure iron ore)

The malted iron was fashioned and usually fixed to a piece of wood.

Q: What did one do when his cutlass etc got broken?

A: He took it to the black smith and a new one was fashioned for him.

Q: Can you tell us of any tribe amongst when was a very famous smith?

A: I cannot.

Q: Which people made the guns that were used before the white man came?

A: The people of Gyimiri could make guns.

Q: Had there been any body in these parts who achieved fame as an expert gold smith?

A: There was a man called Koo Nkun who stayed at Obuasi and dug for gold. He then produced gold ornaments from the gold.

Q: Did he produce the ornaments for any chief who could afford or was he employed in his capacity by a particular chief? And could every Tom Dick and Harry go there to request some ornaments to be made for him?

A: Any Chief could request him to produce some ornaments for him. So also could any young man who wanted a ring or trinkets etc.

Q: Could any body engage in the gold digging?

A: No. Only koo 'Nkum for instance dug at Obuasi for gold. He had holes dug, the gold bearing soil removed and washed. Perhaps he would teach his helpers the method of obtaining the gold. The elders too sometime would go and dig for some since it was the only form of money used. Some gold was also obtained from rivers.

Q: In the olden days, if two traders from different parts, say one from the coast and one from this place, met; how could they ensure that the monies they paid for some goods were equivalent?

A: The gold dust was weighed on scales and used in paying for goods bought.

Q: Did you then take your own scales with you to trade?

A: Yes. It was put in the apakan" (Container woven out of palm or raffia palm leaves). with your "fotoo" (container for holding gold dust) and "abramboo" (gold weights). Thus if you wanted to buy something, you would put your scales down and weigh out the cost in gold dust. The seller would then weigh it on his own scales to ascertain whether the payment is correct.

Q: Did you have to obtain permission from the Chief before digging for gold?

A: Yes. You had to seek permission from the chief of the gold bearing land.

Q: How did one divide out the gold dug?

A: The gold was divided into three parts one part going to the Chief.

Q: If there was a very wealthy man in a village, could the chief send for the man to buy him something; say like a gold ring?

A: If the Chief sent to beg it might be the one had become so wealthy for staying on the land for a very long time, he should send him a present so that he could be remembered by the gesture. However, there was no obligation in this.

Q: How did the chief manage to get money for his treasury since he did not engage in trading?

A: He did engage in trading.

Q: Did they head load their wares themselves?

A: Before one became a chief one should necessarily have engaged in trading to places like Gyaman and become quite wealthy. Therefore, there was the likelihood of sound economic and prudent management of state funds and affairs.

Q: Did one do this even after his enstoolment?

A: In this case he did not.

Q: Who took charge of the chief's trading activities when he had some goods for trading purposes?

A: Oh, A chief did not receive goods which could be sold. The chief only received cash donations.

Q: Suppose he had a cocoyam or plantain farm?

A: Plantains were not sold then. In those days, plantains, cocoyams and yams were never sold. They were only given as gifts to friends and acquaintances.

Q: Has there been any gold - digging on land belonging to this town?

A: Only on the original land belonging to the earlier chiefs.

Q: Have your people ever cultivated kola trees?

A: They have never done that.

Q: What commodities did you take to the north to sell.

A: One first went to the coast to buy salt, white calico, cloth and gin and took then to the north. A slave could be bought if sufficient money was realised from the sale of one's goods. In this way one could transport two headloads of goods back which was an advantage.

Q: Were the slaves then displayed just like other commodities?

A: At places like Bontuku market, they were displayed like any other wares. Saamoono was the person who caught them in his campaigns and sent them for sale in the markets.

Q: What goods could be brought back from the north?

A: Kola and blankets were bought.

Q: What were the names of some of these kinds of blankets?

A: Akasa, bomo and others.

Q: What about rubber tapping?

A: Rubber was tapped and headloaded to the coast.

Q: Could one marry a female slave and integrate her into the family?

A: Yes, one could.

Q: Did the children belong to the family?

A: They did. You see since one had bought such a person she/he belonged body and soul to one and one could do anything liked with her. However one should inform the head of the clan of any intended marriage so that a fine could be collected from any one who seduced her. Any children born automatically became part of the family.

Q: Could any such people be enstooled when there were no royals available?

A: Yes, when such a person led an exceptionally worthy life.

Q: When such a person died, would a black stool be made for him?

A: A black stool would be made.

Q: Is there any particular name for this type of chieftaincy?

A: There is no particular name. We have only the institution of Chieftaincy. There are no royals available so such a person is enstolled as the custodian so that if a royal grew up, he would abdicate in favour of the royal.

Q: Was it possible for the name of a chief to be omitted while pouring libation?

A: Every chief's name is metioned. However we have "kudus" (kind of earthen ware plate) in the stool house. When the name of a chief who was not a royal is mentioned the drink is poured into the "kuduo" instead of the black stool. The same goes for dissolute chief.

Q: What for instance did a chief do in his life time to merit the drink being poured in the "kuduo" instead of unto the stool when pouring libation in the stool house?

A: As I have already explained, when a slave is enstooled becaused there are no royals of suitable age and because of the slaves exemplary character, then under no circumstances would libation be poured on his black stool. It would be poured into the Kuduo.

Q: What did the women do in times of war?

A: They were in a state of mourning. They smeared their bodies with white clay and with mournful songs went from one end of the town to the other from morning till night. (twe momomme)

Q: What is usually done during this state of mourning?

A: They sang songs.

Q: What was the thing they waved above their heads?

A: The older and younger women put on white "tam" (large cloth tied from front to back under the thighs to strings of beads tied to the waist.) Some of the younger females would even go about naked.

Q: It is said that they could remove their under cloths and wave these about?

A: I do not know specifically whether this was in fact the case or not.

Q: What fine was imposed on somebody who was exposed for witchcraft?

A: Such a person would pay a fine of N¢1.30. This is what we called "Bonsomnyaa" (witchcraft fee) A hen was also collected and together with the money taken to the god.

Q: What if one only calls on the god to invoke an oath?

A: In this case, the cause of the invocation would be looked into since an oath always involves two parties. The guilty party is fined and made to compensate the other party.

Q: Has there been any litigation involving this town?

A: Yes with the chief of Sibinso who claimed that this land belonged to him. The case came before the Asantehene who adjudged us guilty. The boundary was subsequently replaced leaving our land much smaller.

Q: Has the case never been reviewed?

A: No.

Q: In olden times, where did the trade route to the coast pass?

A: It passed along the present motor road.

Q: Can you elucidate further by telling us the actual places one got to from here before getting to the Pra River?

A: From here one could walk to as far as Anhuiaso. The following day could see him at Praso then the next at Kwatta. Some could even.

have walked as far as Foso by this time. This way, one eventually got to the coast. They return journey took in much the same stages.

Q: Did you hear of any highwaymen?

A: Yes. There were many such undesirables on the road.

Q: Who were the most notorious?

A: There was one called Kwame Abe.

Q: Where did he come from?

A: Manso, near Bekwai.

Q: What acts were attributed to him that made him so notorious?

A: He killed people. When he noticed traders with quite heavy loads, he would jump amongst them with his gun at the ready. Since he was ready with his gun and the traders were unarmed, they would scatter and run and he would grab their goods.

Q: Why could not the people band themselves together to apprehend such an undesirable since people were so war like in the olden days?

A. They went on several occasions for the purpose but he eluded them every time by moving about from place to place. However he was finally caught and hanged.

Q: Do you know who killed him?

A: The Adansihene caused him to be hanged.

Q: We want the person who caught him?

A: I cannot say that this or that person actually caught him because all the young men were involved in the exercise. However he was taken to Fomena where he was tied to a tree and a fire was lighted under him. Kerosine and oil were poured on him and he was burnt.

Q: How did a trader find accommodation during his journey?

A: Traders often made friends in the villages along the route , if one was hungry, one could give some money to the hosters to prepare him some food. This in effect meant that one could put up with almost anybody.

Q: If during one's journey, one came across people clearing the road; was one asked to pay anything?

A: You were asked to put your goods down and help with clearing the path.

Q: Suppose he was in a hurry, would he be asked to pay money to them?

A: They would not accept such an excuse, since in those days money was precious but not extraordinary. Thus since one was not the

only person who used the routes he would by all means be asked to help in clearing the path.

Q: What marriage rites were performed when a man wanted to marry a girl who had come of age?

A: After puberty the queenmother was informed. The puberty rites would be performed after which she could marry. These rites appear to be out dated in these areas these days.

Q: What was done during the performing of the puberty-rites?

A: She was adorned and got on a stool. Songs were sung and the young men and old women would give to her. These presents could sometimes be very substantial!

Q: Why were puberty-rites performed?

A: This is because after mentruation, she was considered mature and thus could marry.

Q: If the puberty-rites were not performed, what would happen?

A: Nothing would happen. All that is required by custom is for the girl's mother to inform the queen-mother that her daughter had attained puberty.

Q: What happened to a girl who became pregnant whilst nobody was aware of the fact that she had reached puberty?

A: It was a taboo. The chief imposed a fine on her.

Q: What exactly was done to her?

A: Her hair was shaved off and her body smeared with charcoal. She was then taken to tell of the way and manner by which she became inpregnated. She could even be ostracised.

Int. A: She would be taken prisoner to the palace. Plantain was mashed and a sheep slaughtered. Its stomach contents were taken and scattered in the main streets of the town. The man was fined N¢40.00 and the woman N¢20.00

Q: Where was the sheep's blood spilled after being slaightered?

A: It was a spilled on the mashed plantain, and on the hands of both the girl and the man.

Q: Were they made to carry the mashed plantain?

A: The girl carried it while the man was made to carry a brass pan full of water and sand.

Q: Afterwards, where were they taken to?

A: They were taken to a hamlet and only allowed to return to the

village after the girl had delivered.

Speakers: Kwaku Wusu - Odikro.
Kwame Kwankye
Kwabena Donkor.

PRASU

Mother Earth here is drink,
Akora Berko yours,
Adansi Bona yours,
These people have come to record our history etc.
Adansi Bonsam yours
Let the elders of the town live longer,
Let the Adansi state proper,
And let there be progress in the town,
Help all the men to achieve better positions in life.

Refrain - well spoken.

Q:- Why was the town named Prasu?
A:- It was named after the River Pra.
Q:- Where did the ancestors migrate from to settle this town?
A:- They came from Dompoase and settled first at Boobiaso.
Q:- Why did they eventually move to this place?
A:- The road was not made to pass through where our township was so they moved to settle at Boobiase under Pemahan. After his death Nana Kwateng led us to settle our present township.
Q:- What is the ruling clan in this town?
A:- Asona.
Q:- How did Asona come to be the ruling clan?
A:- The chief of Dompoase gave the land to his son. His son was of the Asona clan.
Q:- What other clans are there in the town?
A:- The Asakyire, Agona, Ayoko and Ekoona clans.
Q:- What is the response to an Asona clansman's greetings?
A:- "Yaa Asona"
Q:- Why is Asona their response?
A:- It is the title of the clan.
Q:- What emblem stands for the Asona clan?
A:- The crow.
Q:- What are the taboos of the clan?
A:- There are none.
Q:- What are your own taboos on the patrilineal clan system?
A:- The "Afasee" (yellow yam)
Q:- What is your patrilineal clan?
A:- The fetish river Pra. The response to my greetings is "Yaa Anyaado";
Q:- How did the people migrate to settle here?
A:- The chief and his family came first and were joined later by the others each in his own time.

takes charge over all things.

Q:- What are the meaning and origin of Gyaase?

A:- It is symbolised by the kitchen in a household in that whatever the chief does is determined by the Gyasehene.

Q:- Does the town have its own deity?

A:- No. We all worship the Bona and Bonsam deity.

Q:- When are people not allowed to go to farm in the town?

A:- Wednesdays, these being the ritual days of fetish River Pra.

Q:- If some one went to farm on such a day what would be done to him?

A:- He would be fined and required to sacrifice a sheep.

Q:- Why is nobody allowed to go to farm on Wednesdays?

A:- Because the river Pra is called "Kwaku". (wednesday child)

Q:- How did the people find out that the name of the Pra river was Kwaku?

A:- The custom was brought from the Kwahu district.

Q:- If a man is drowned in the Pra River what rites do you perform?

A:- If the person was not a stranger the family would be asked to perform the necessary rites. If a stranger, then the town would perform the necessary rites to the river.

Q:- What things are taboo to the fetish river?

A:- Yellow yam, brass pan, white fowls,

Q:- What things about women are also taboo

A:- Menstruation.

Q:- Why is the river sometimes given the appelation. "Asuo a oyiri pe bere" (literally, the river which floods in the dry season)?

A:- If some unclean thing touches the river even in the dry season it would overflow its banks.

Q:- During the Adanse festival celebrations what functions does the Prasu chief perform?

A:- we all go to Dompoase to help the chief perform his function.

Q:- What actually do your people do to help the chief?

A:- Being sons of the stool, we go to pour libation in the stool house.

A

Q:- After completing the necessary functions at Dompoase what do the people come back to Praso to do?

A:- We do nothing because there is no stool here.

Q:- After pouring the libation, what else do you do at Dompoase?

A:- We carry the chief's stool when he is carried in a palanquin.

Q:- What did your people do if a man got lost in the bush or went to the bush and became a murderer?

A:- We sounded the "asafo" drums to gather all the people together. The chief provided drink to the asafoakye who then led the people to search for the lost person. The "asafo" company would itself divide into four or five groups to carry the hunt.

Q:- What was the use of the asafo company?

A:- The members performed the most difficult and fearful functions in the town.

Q:- Where did the "asafo" originate from?

A:- Fante. It is also called Kyirem in some areas.

Q:- What are the designs in the asafo flags?

A:- There are no flags but the name is "ankoreankore asafo" which is explained by the fact that the company comprises people from all parts of the area.

Q:- How did a chief obtain people for war?

A:- A gong was beaten to gather all the people together.

Q:- If a man had no gun weapon during a war, what was done to him?

A:- Any person who did not go to war was called "ko sankobi" (literally one who does not go to war) However the chief supplied guns and ammunition to such people in most cases.

Q:- How did the chief obtain money to buy such things.?

A:- Whenever a person defaulted on oath, he was fired and the money put in the chief's treasury.

:- A third part of any gold dug in the stool lands was given to the chief

Q:- Could any town member just go to dig up gold?

A:- Yes, he sought no one's permission.

Q:- Which lands were very rich in gold?

A:- Denkyira and Manso.

Q:- What was the most important occupation of the people of Denkyira?

A:- They traded in the north and on the coast.

Q:- What commodities could be bought in Gyaman?

A:- Slaves and blankets like kyekye, kasa, Bomo and Nsaa.

Q:- What type of cloth was worn by our people in the forest areas?

A:- Kyekye.

Q:- What goods were taken to be sold in the north?

A:- Salt, gin and beads.

Q:- What were some of the most precious beads?

A:- Bota Gyanee, Nenkyerema and Bodom.

Q:- Where were they obtained from?

A:- The north.

Q:- Could some be dug from the ground?

A:- This happened only in the north.

Q:- What was the use of the beads?

A:- They were used to adorn chiefs. If in those days you came across a person wearing many beads, it meant he was important.

Q:- Which clan has become famous because of its connection with beads?

A:- The Ekoona clan. Thus they are referred to as "Ahweneenana" (literally, grand children of beads).

Q:- What were the uses of kola to the people?

A:- The northerners could exchange one slave for say two headloads of cola.

Q:- What were cowries used for?

A:- They were used as our currency.

Q:- Where were the slaves bought from?

A:- In the Salaga market for instance, one could find several slaves tied to slaves by Samoury. They were happy to be bought because they were given no food beside some few grains of corn.

Q:- Who was Samoury?

A:- He hailed from the north and was a very notorious slave dealer and powerful chief.

Q:- Could prisoners-of-war be sold?

A:- Yes.

Q:- What was done to slaves?

A:- They were intergrated into the various families and could even be married when they were women

Q:- To whom were the rites of such marriages performed?

A:- To the man's own family.

Q:- Why was it necessary to perform marriage rites for one's own slave?

A:- Otherwise it would not be possible to obtain any compensation if she were seduced.

Q:- Were all the men in a town taken to war?

A:- Some were left to guard the town.

Q:- What was the use of "mobome" (singing of mournful songs and exhortation of the gods for the preservation of husbands and loved ones in war by the women left behind)?

A:- It was a means of seeking the gods help for the warriors.

Q:- How did people cross the Pra River?

A:- There was a canoe on each side belonging to the Assin and Adansi stools respectively. These were used to perry people across.

Q:- Did a person pay something for being ferried across?

A:- Yes. The money collected was given to the Adansihene or the Assinhene respectively.

Q:- What would have happened if the ferryman had kept the money so obtained for himself?

A:- In those days the people feared and respected the chiefs.

Q:- Where did the Adansihene erect his barriers and road blocks?

A:- It was the Dompoasehene who could erect a barrier.

Q:- If a stranger died while passing through the town what was done?

A:- If he stopped for overnight accomodation, we asked for his name, destination and where he came from.

Thus when such a thing happened we could immediately inform his family.

Q:- If it had not been possible to obtain such information what was done?

A:- After having him buried, the things were taken to the Dompoasehene who in turn took them to the Adansehene. Whenever his family turned up to claim them, the goods would be handed over.

Q:- Did a stranger pay for his lodging?

A:- No.

Q:- What benefits were derived from the constant stream of traders passing through here?

A:- The townspeople sold food to them.

Q:- How did powerful chiefs like say the Adansihene sell their goods?

A:- The Gyaase group appointed an asafohene to lead an expedition to sell them.

Q:- If a man became very rich, how did the chief draw such a person to himself?

A:- If the person was respectful, the chief could create him "safohene".

Q:- Could a black stool be made for him when he died?

A:- If he had led an exemplary life, it could.

Q:- Was somebody created a "sikahene" in the Adanse state?

A:- The "dikro" (Kwaku Akore) of Apagya was created thus.

Q:- What did he do to merit this status?

A:- He paid money to the Adanse state and thus he was also permitted to ride in a hammock, as well as own his own drums.

Q:- Who is also remembered for his richess?

A:- Akowuah who paid a debt for the Adansi state. The Adansihene told him to collect compensation in the sum of N¢16 whenever and of his wives were seduced.

Q:- Where did Akowua hail from?

A:- Kusa.

Q:- Did any person become a highwayman and robber?

A:- Yes. He was a man called Kwame Abe who hailed from Manso.

Q:- Why did the Adanse people go "en masse" to apprehend him?

A:- He had several evil charms.

Q:- How was he finally killed?

A:- A hunter called Ampoma accidentally came across his haunt while searching for rubber. He came to inform the chief and after Bona had performed the necessary rites, seven armed men went and killed him.

Q:- What did he do to the goods he stole from the traders?

A:- He used some on his person and gave the remainder to his family.

Q:- How did matrimonial inheritance come to be established among the Akans?

A:- In very early times the people practised patrilineal inheritance. However a man once needed money but none of his wives were prepared to sell any of her sons to obtain money for the purpose. It was his sister who gave one of her sons to him to sell. When later the man became affluent he resolved to allow his nephew to inherit him.

Q:- Why did the Adansi chiefs help the English during the Yaa Asantewa war?

A:- Because they were very afraid of the English soldiers.

Q:- What were the meaning and origin of "Epie akyi" (literally, Behind stockade)

A:- The Asantes fought from behind "epie" and were thus protected from the English rifles.

Q:- What was the meaning of "Tootoo"?

A:- That was the noise made by the English rifles and we thus named the war, the Tootoo War. (Karikari War).

Q:- What weapons were used before guns were brought by the white man?

A:- Matchets which were called "Adee".

Q:- Where was the iron obtained from?

A:- The iron was smelted by the people of Djenne. Later our people also acquired the technique of extracting the iron from "atwetwebo," (impure iron ore)

Q:- Which town in Adanse became an important market centre?

A:- Edubiase.

Q:- What goods were taken from here to sell at the market?

A:- Food crops.

Q:- What handcraft was Edubiase famous for?

A:- The making of earthenware pots.

Q:- Who became famous for gold-smithing in the Adansi state?

A:- The most famous ones were Aboagye Acheampong, and Kwame Nyame.

Q:- Did they produce the gold ornaments for only chiefs or for anyone who could afford it?

A:- In very early times, they made them for the chiefs only.

Q:- What was the currency before the white man came?

A:- Gold dust.

Q:- How was it used for purchasing things?

A:- It was weighed on scales.

Q:- How could one determine that such a weight was accurate?

A:- Each person had his own scales.

Q:- Did all the young men then have their own scales?

A:- No. But youngmen always travelled in the company of more experienced traders.

Q:- What were used to carry corpses from villages to towns in the olden days?

A:- They were carried in hammocks, or damirifa.

Q:- What was called "damirifa"?

A:- It was what was used to carry corpses.

Q:- How were funerals celebrated for important chiefs?

A:- At the death of such a chief all his subchiefs gathered together, for the planning and execution of the funeral rites. All the debts accrued was paid for by the whole state and not only the family.

Q:- How were marriage rites performed?

A:- The father made all the necessary negotiations with the girl's family on his son's behalf.

Q:- What were the prerequisite conditions for marriage?

A:- The son should have had at least 4 cedis in savings.

Q:- If a person wanted to marry a particular girl which his father did not favour what did he do?

A:- He could not marry her and that was final.

Q:- Did the husbands make farms for their inlaws?

A:- Yes, although it was not obligatory. If however the inlaw requested it, the man got a few friends together and went to farm for him.

Q:- How much did a gun cost in early days?

A:- The price varied between N¢1.30 and N¢2.00

Q:- Which foreigh cloth was preferved by the Adanse people?

A:- The only cloths in the whole land were "Birisie" and "adokodon"

Q:- Could a lesser chief put on the same cloth as the Asantehene?

A:- Every one was afraid to even think of such a thing. Even if the rings were similar, the one found himself in great trouble.

Q:- How could the Asantehene find out whether a particular chief owned the same type of ring as himself?

A:- He had spies in all the land.

Q:- Has the Prasu stool engaged in any land disputes with another stool?

A:- There was such a land dispute between the peoples of Adanse and Kyerase. The Kyerases crossed the Pra to settle at Kronkromaso. This resulted in the dispute which the Adansis finally won and took back their land.

Q:- Who was then chief of Dompoase.

A:- Nana Benefo.

Speakers

1) Kofi Abankoro - Mpanoahene
2) Kwabena Kwateng - Gyaasehene
3) Kwasi Addai
4) Kwaku Abokyi.
5) Kofi Anoror - Akuafo ohene
6) Kwaku Anim - Kurontihene
7) Okyeame Aben.
8) Yaw Amoah

SODUA

Q: Nana, how old are you?

A: I don't know exactly but I was quite old during the Yaa Asantewa War. I had many children at the time the Asantehene was caught and deported, though I was not born at the time of the Karikari War.

Q: How did the town come to be called Sodua?

A: It was originally called Kyekyewere. This used to be where the Akimhene stayed. However when he became chief at Kokobiante he fought against the Asantehene and left for Akim leaving us behind. Later on we followed him but our ancestors came back once more. Unfortunately we had been dispossessed at Kokobiante so we came to start all over again here. It was than that the chief said "Eh afei dee yoso dua mu a na apan yen" (literally now when we grab hold of any branch it breaks off causing us to fall) implying that they could find no land to settle on their return. So we named our new township "So dua mu" literally grab hold of a tree" which has since become "so dua". So this town belongs to the Akim stool with the chief serving as the Akimhene's representative.

Q: What clan do you belong to?

A: Asona

Q: What is the response to your greetings?

A: The response is "Yaa Anyaado" since the "nton" is on the father's side and the father is of the Akyeremade clan.

Q: What are the taboos of your clan?

A: At the present there are no taboos. In ancient times, the Pra river was our fetish so, palm wine was taboo and corn was not eaten on Wednesdays. "Tamiriwa" (type of snail) and white fowl were also taboo.

Q: Which division does the town belong to in the state?

A: The Left Guard.

Q: If somebody went to your old township, what would he find to show that the place had over been settled?

A: The one would see a clay figure in the main street. The place is even quite near Dompoase.

Q: Can you give us the names of all the chiefs who have been enstooled here?

A: They were

(1) Nana Kwakye Pong
(2) Nana Atta ne Atta
(3) Nana Gyekye Gyeabour

(4) Nana Afoakwa
(5) Nana Afoakwa II
(6) Nana Kwaku Addae

Q: How long have you been on the stool?

A: Over ten years.

Q: Which of the chiefs was given a appelation?

A: Nana Afoakwa who was given the appelation "DoWiridu"

Q: During which war, did he acquire the appelation?

A: It was during the Gyaman War. He made even a state horn after that war.

Q: How is the horn blown?

A: "Nea otan me wo nko, wo nko, wonko, wo kokrobodo" (literally the one who hates me should always be lonely and alone)

Then "Owuo se nye owuo na eyee ne anka me so Odiahene, anka me na ohene biara pe) (literally "had is not been for my enemies, I would be equal to any powerful chief now")

Q: Did Nana Afoakwa have a state drum as well?

A: Yes, he made one of the type called Sabi.

Q: Does the stool have any state umbrella?

A: Yes, it was called "Soro na mereba" (literally I am coming up to the heavens)

Q: How did the state umbrella look like in ancient times?

A: There was a piece of wood carved like gun powder tied in a cloth at the top of it.

Q: What was the significance of this emblem?

A: It showed that he was a powerful chief with no equal in all the land.

Q: Is there any oath used only in this town?

A: Yes, it is "Fida" literally Friday.

Q: How did Friday become an oath?

A: It was on the same Friday that I served destoolment charges against my uncle Kweku Addae that I caused him to be arrested to show the seriousness of the case, an oath was made of the historic day.

Q: Is the oath still enforced?

A: Yes.. If any one defaulted on it, he would be arrested.

Q: What is done to an oath defaulter?

A: He is fined.

Q: Does the town have its own gods?

A; There is one attached to the stool called "Yentumi" (literally we cannot)

Q: Where was it acquired?

A: It was brought from Bare.

Q: Was it a warrior god?

A: It is a powerful god attached to the stool. Whenever drinks are offered to the stools, some of it is given to him and sheep are slaughtered for him. When an national catastrophe was imminent, it was informed it averted the catastrophe.

Q: What has been some of the things achieved by the god which made him appear so powerful?

A: In times of war, it protects the people so that all the warriors are able to come back from battle without a single casualty.

Q: What rites are performed for it at its annual festivals?

A: We offer to it, yams, eggs and hens.

Q: Why are yams used to celebrate the festival?

A: Because yams are the Kings of all foodstuff.

Q: At the annual Bona and Bonsam festivities, what do the townsfolk take to this god for the ocassion?

A: On the actual day of the celebrations every person takes along whatever he can afford. For instance, hens, yams, sheep and eggs.

Q: What services does the Soduahene perform to the Bona god?

A: He performs no functions. However he has representatives with the god so at the annual celebrations, these would mash yams and offer it to Bonsam in the name of the Soduahene.

Q: Nana, which war did you actively engage in?

A: The Yaa Asantewa War.

Q: In times of war, how did a man who had no gun acquire some sort of weapon to fight with?

A: Some of such people were supplied with some guns by the chief. However those who could not secure any at all, stayed home with the women.

Q: If those without guns stayed home, how then did those who went obtain food to eat?

A: There was nobody to cook for the warriors.

Q: But were they allowed to bath during the campaigns?

A: Yes, it was very important since any one who did not bath was believed to have been made unclean.

Q: After those possessing guns had left for war, who protects, the women, children and old people left behind?

A: Those warriors without guns.

Q: If the enemies came to the village while the warriors were away, how were those men without guns able to defend the women and the children?

A: The enemies could never attack from behind us.

Q: Before guns were introduced by the white man what did the people fight with?

A: There were no wars in all the land.

Q: If there were no wars then how did the elders come to use the word "Frakan"?

A: It was because the chiefs fought then with the state swords that are now only used for ceremonial purposes.

Q: Who were the actual people who fought with these?

A: The chiefs themselves. During the fight if one was able to hit the other with his and d w blood, that meant he and his people had been victorious over one other.

Q: Did an enemy inform the people of his intention to wage war on them?

A: Yes.

Q: If a people on being informed of such intentions felt the enemy was too strong, could they go and beg to avert the war?

A: No.

Q: But if as a result of some misunderstanding with another stool, its people decide to wage war on your people, could the former go to beg to avert the war?

A: Yes. In ancient times no chief could declare war directly on another because of a misunderstanding. The elders of the other stool had to be informed of the offence committed and then the whole matter was settled peacefully.

Q: Nana, that is different. I am not talking about the chief and his elders but rather about one chief and another chief on his land? For instance, suppose the Asantehene was at loggerheads with the Akimhene; who then would settle the case for them?

A: In the olden days such cases were never settled amicably. When two powerful chiefs had a case, it was always settled by a war.

Q: But could a chief just go to fight another without prior information of any sort just because he wanted to subjugate the other chief?

A: Messengers were not specially sent to inform the other of an intention to fight him. However each chief would be on the alert before the start of actual war.

Q: Were the ears of the messenger sent with tidings of war always cut off?

A: Yes. This was done when War was desired by the other chief who might have wronged our chief and who desiring to settle things peacefully, has sent a messenger to the other chief. When he returned with ears missing then we plunged vigorously into preparing for war.

Q: What preparations were made for war in ancient times and before the arrival of the white man, what were your weapons?

A: Before the white man came, we had no guns nor gun powder. The two opposing sides grouped opposite each other and the two chiefs fought together with "Akofona".

Q: During which war was this practice of two chiefs fighting it out with Akofona discontinued so that the whole armies fought each other?

A: What I know is that, the method of war involving all the armies was started when the Europeans came to the country.

Q: Was the practise started during the arrival of the English or the Dutch?

A: We have always called those people white men, so I can only say, it was after the white men came to the land.

Q: What weapons were used during the Asante-Denkyira War?

A: They fought with guns.

Q: Before the wars were fought, did the elders meet to perform certain rites?

A: But of course. They always met to perform rites.

Q: What were some of these rites?

A: We had to inform our gods to solicit their protection and guidance.

Q: Suppose the gods told you not to engage in that particular war then what?

A: If the gods told us not to go and we did not nothing ever befell us.

Q: But what if the god of the other side told them that your god had prevented you from going and so they only needed to come here to overcome you?

A: We cannot know what goes on in another part of the country.

Q: Suppose the other side captured one of your gods in battle, what did you do?

A: When that happened then it was obvious the war was lost for us.

Q: In ancient times, you always went to war with your god, Adansi Bonsam. Did the other side ever attempt to capture him in any of those numerous wars?

A: No, never.

Q: Is it true that some body came to capture the god but died on reaching it?

A: I heard of something of the sort but you will find out on going there that there is no god anywhere more powerful than the one at Patakro.

Q: How were chiefs able to obtain gold for their treasuries in ancient times?

A: Gold was dug up from the earth.

Q: Has gold-digging been prominent in the Adanse state?

A: Gold was not dug in this place but in other parts of the land.

Q: But if the gold was dug from places outside the jurisdiction of the Adanschene, how could he obtain some of it for his treasury?

A: Being the overlord, he could always ask his people to work for him to obtain gold for his treasury.

Q: How much of it was given to the King?

A: He was given a third of any gold obtained by any of his subjects.

Q: Did it mean that if a man travelled to seek his fortune in another part, he always had to send some of his riches to the King on his return?

A: Yes.

Q: How could the King determine whether the one actually got some gold or not?

A: The one always had to declare his assets on his return. If he did not and it was found out that he had become rich, then it was "woe unto him". He might even be executed.

Q: Even if the one did not dig up his gold on the King's land?

A: Though the one got the gold elsewhere, he had to divide it and take the King's part to him because in ancient times everyone served the King.

Q: Was that the only means whereby the King obtained gold for his treasury?

A: Yes.

Q: How did the King get his goods to the markets to be sold for him?

A: In ancient times, the King had people whom he could send to sell and buy goods in the North.

Q: What we want to find out isthe name of the particular group of people whose job it was to go and sell things for the chief?

A: It was the Sanaahene who kept king's gold.

Q: Who was the leader of those who traded for the chief?

A: It was the Batahene.

Q: Did every chief have a Batahene?

A: But I have already told you about the Sanaahene.

Q: Yes, but who was the Batahene?

A: The King would on finding that there was trade at a certain place, send either a son or nephew, whom he trusted, here to trade.

Q: Had such a son or nephew then been made the Batahene?

A: No.

Q: What was the actual function of the Batahene?

A: If a person has been specially designated, Batahene, he could obtain money from the chief to go and trade for him.

Q: Was the Batahene always, a person with exemplary character?

A: You see when a man is born, he is either wise or foolish. So while still a child, if one could perform correctly certain jobs for his elders, then he was recognised as a good person.

Q: What I want to know is whether, the Batahene is for instance the chief of those people like the Kwahus who have settled here for trading purposes or whether the Batahene is categorised with say the Gyaasehene, Sanaahene, Dabehene and company. What position did the Batahene hold in the palace?

A: The chief could appoint anybody even his son or nephew and appoint Batahene.

Q: Did the Batahene have any power?

A: No.

Q: Did the traders appoint somebody as their leader to lead them and be responsible for their welfare?

A: Yes, a leader could be appointed.

Q: Did you, yourself go on any trading expedition?

A: Yes.

Q: Where did you go to?

A: I went to Buna

Q: Were you still domiciled at Sodua here when you went to trade at Buna?

A: No. I was at Akwanso

Q: Did you grow up there?

A: Yes.

Q: Where is Akwanso?

A: It is near Bekwai

Q: What commodities did you take from Akwanoo to Buna?

A: I took along "Ntweaa"

Q: What were they?

A: They were long rods of brass, or copper, which people bought and from then made rings.

Q: Did you ever take along some of these "Ntweaa to Buna?

A: Yes because it sold very well.

Q: How long did you take to reach Buna from Bekwai?

A: Sometimes I took as long as three months.

Q: What did one exchange his "Ntwëaa" for at Buna?

A: Some sold theirs for money. Others exchanged theirs for cows. The money used then was either cowries or currency, which were not allowed to be brought back. There were Labis and Kanjaga's who would exchange cows for the money. Sometimes cloth, could be bought. These were sewn and brought back to these parts to be sold.

Q: What were the names of some of those cloths?

A: Kyekye.

Q: What were some of the blankets brought back here?

A: Some of these were Sanluhan.

Q: Did you ever go to Bontuku market?

A: I did.

Q: Was there any slave-trading there?

A: Yes.

Q: How much did a slave cost?

A: Some could cost as much as N¢20.00

Q: How much was that in the old currency?

A: "Ewonu ne nsia" "Ewonu" was N¢8.00 and "nsia" was N¢2.00

Q: Did you also go to Salaga?

A: Yes. I went there though not to trade.

Q: What were the chief commodities at this market?

A: There were even slaves.

Q: Where were the slaves? Were they just displayed at the markets?

A: Some of them were sent to be sold by their relatives. Then there was a man called Saamono who had a contingent of horsemen and with them raided the Mossi villages. After the capture of Nana Prempeh, the French decided to capture Samori but were unsuccessful.

Q: Did any relationship ever exist between Prempeh and Saamono?

A: We had wanted to ask him to come and help us fight the English.

Q: Could you not go to ask him?

A: No.

Q: Why could you not go to seek his help?

A: We just could not go.

Q: Did the people take Kola to be sold in the markets of the North?

A: Yes they did.

Q: Did the people of Akwanoo cultivate Kola?

A: They did not. We always bought them elsewhere and headloaded them to the markets.

Q: Did a trader from here, pay any toll to the Bekwaihene on reaching his land?

Q: Yes. When a trader came across people clearing the path, part of his cloth was torn off as toll or he had to join in the weeding.

Q: But if one was prepared to help, one only had to put down ones load and join the road gang?

A: Yes.

Q: Was every body given a stretch of path to clear or did one just clear as much as his strength would permit?

A: One cleared only as far as he could.

Q: But if one refused to pay any toll as well as to take any part in the clearing, What was done to him?

A: He was beaten up.

Q: Was the one beaten to death?

A: No, he was beaten and his goods confiscated.

Q: When a chief for instance was sending say a head-load of Kola to be sold, did he cause say a sword to be carried so that, the group would not be molested when they came across people clearing the path?

A: No sword was ever taken along.

Q: Was the King's goods sold first at the marketbefore the others sold theirs?

A: No, it was trading so whoever could sold his.

Q: Which beads were very expensive and precious?

A: Nonkyerena, Gyanoo and Bodom which could reproduce itself.

Q: Which one was that?

A: Bodom.

Q: How did it reproduce?

A: We put rice into a clay pot and put it on the rice.

Q: Did they use old or new pots?

A: They used freshly made ones.

Q: Where were these precious beads obtained from?

A: From the North

Q: Where did the Northerners themselves obtain them from?

A: They just went about hawking them. If one found a good one amongst them, he bought it.

Q: Were the beads dug from the ground?

A: Yes.

Q: Could some be dug from the forest areas?

A: They could. Some could appear at the end of a rainbow. Some gold could also be found this way.

Q: It is also said that if a person came across a place with smoke issuing from there, he was bound to find some beads there?

A: Yes, the smoke was always very thick.

Q: Did one then enter the smoke or he waited till the smoke had subsided?

A: He made a mental note of the place.

Q: So that he could come back later to dig up the beads?

A: Yes.

Q: Was it also believed that if on coming across the smoke, one uttered even a word, the beads stopped coming out?

A: I don't know anything about that.

Q: How could one determine that a particular place was the end of the rainbow?

A: He could

Q: To which clan is a bead like Bodom very important and as such they call themselves "ahweneenana" (descendants of beads)?

A: They called themselves ahweneenana because it was so-precious that it wasn't everybody who possessed some of it while they had plenty.

Q: Which clan for instance possessed a lot of these precious beads and have achieved renown for that?

A: I have not gone round all the numerous clans to find out which one has the greatest number of beads.

Q: Which clan is designated Ahweneenana?

A: In Asante, any great stool which possess many beads can call its subjects Ahweneenana.

Q: If for instance you came to a town on your trading expedition and you wanted a place to sleep what did you do?

A: We just found a suitable place to sleep in for the night.

Q: How did you secure the place to sleep in?

A: You could just enter any house that suited you and request accommodation for the night.

Q: Was the host obliged to provide you with a meal?

A: You bought your own food. However if your host was a kind or experienced man he could give you some.

Q: Did he charge anything for providing you with food and accommodation?

A: He charged you nothing but you could show your gratitude by giving him some of your goods.

Q: In those days, did one just go to trade on his own or did you all go together in a group?

A: In every town, trading provided the source of revenue for the inhabitants. If one did not trade he was forever poor. Trading was never done by gathering all the people for the purpose. Those who so desired went, those who did not stayed home.

Q: Did one go on his own or together with say other members of the town or the familys. Since it might be dangerous to travel alone. Did the traders band themselves together or went each on his own?

A: If there were many of you going at the same time, you could band yourselves together. Otherwise you went alone.

Q: How did you go to Buna. Alone or in a group with other traders?

A: I went with others who were also poor like myself.

Q: If one of you had died on the way, what would have happened to his goods?

A: His goods would be taken to his town and handed over to members of of his family.

Q: But what happened to his goods if he did not all them before he died?

A: We would pay for somebody to take them back to his family.

Q: But suppose he did not have many goods say he had only three "ntwea"?

A: Three "ntwea" could be exchanged for three cows. It was quite expensive.

Q: Did you share out the dead man's goods to be sold by his compatriots?

A: Yes but we gave the money realised from such to his family.

Q: Were you ever afraid of being attacked by robbers and highwaymen?

A: In ancient times the whole land was peaceful (in between the wars).

Q: What happened to the goods of a trader who for instance when was staying over night at Sodua died without telling anybody where he came from?

A: The host always asked his guest where he came from even if the host was living alone in a hamlet.

Q: But what if the guest said he came from such or such a town in Asɛin, which no one had heard of, and died in the night. What happened to his goods?

A: If the one did not say where he came from or if his village was too far away, then when he died he would be given a proper funeral by the people. However if later on one of his relatives turned up, the goods would be handed over.

Q: Suppose no such relative turned up?

A: The goods were just stored

Q: Who kept such goods?

A: The chief of the towns

Q: Do you know how the Adansi "Afena Kwa" was obtained?

A: You will be told more about it in Fomena. However in very ancient times it was the "soul" of the whole state. I cannot say more.

Q: What is the origin of the term Adansi "nkotoaa nkotoa". (autonomous states)?

A: There was a case involving the Adansi state which was settled at Kumasi where we were asked to pay a fine. Over this the various chiefs in the state met and shared it. After this we said "Adansi nkotoa nkotoa, yedue yeabon" (The little states of Adansi are autonomous and equal).

Q: What was this case?

A: The case was over the same old enstoolment and destoolment of our Kings. A case was made over one such destoolment and we incurred the fine.

Q: Who was the chief whose destoolment brought about this case?

A: He was called Nana Obeng. After Nana Kwabena Fori had been enstooled he informed us all that he had on his own paid up the whole fine.

Q: In ancient times which stool were all the "nkotoa nkotoa" stools subject to?

A: At creation, Adansi was the first state to be created. All the several chiefs were autonomous but subject to the Adansehene.

Q: What was the name of the then Adansehene?

A: Nana Bonsra.

Q: Who was the chief called Awurade Basa?

A: Awurade Basa was not the lord of the whole land but it was he who at creation was given the institution of kingship.

Q: If he was not the overlord of the land then who was?

A: In the olden days it was Awurade Basa who was the most famous of all the chiefs. His linguist was called Mfoafo and it was of him which was said "Se worepe asem aka akyere Onyame a na woka kyere mframa" (literally "If one wanted to say something to God, he should first say it to the wind). This was his appellation.

Q: Was Awurade Basa chief of a place in Adanse?

A: Yes.

Q: Where was his town?

A: His town was Kyenaboso.

Q: Did you say Awurade Basa was not lord of all the land?

A: What I wanted to say was that it was Awurade Basa who first acquired the great stool of the land. In ancient times since he was the most powerful chief we all accepted him as our King.

Q: After his death, where did the whole Adanse state move to?

A: After moving they founded Fomena.

Q: In ancient times the powers of kingship was handed from father to son that whichever chief acquired the Afena Kwa became the overlord and all the people served him. Is it true that from Awurade Basa, the Afena Kwa was acquired by the Ayaase stool?

A: Yes, Awurade Basa handed the Afena Kwa to his son at Ayaase.

Q: Did the whole land then serve Ayaase?

A: Yes because whichever chief possessed the Afena Kwa was overlord.

Q: From Ayaase which chief then came in possession of the Afena Kwa?

A: From Ayaase it finally came to stay at Fomena.

Q: Has the Dompoase stool never possessed the Afena Kwa?

A: No.

Q: We've been told that after Awurade Basa, his son Apianin Kwaforamoa became overlord; who at his death handed the Afena Kwa to his son Akora Foripa. Did it not then mean that the Afena Kwa actually was once possessed by the Dompoase stool?

A: It was not Akora Foripa who was then the chief at Dompoase

Q: Did Akora Foripa not come from Dompoase?

A: He did, However in the olden days there were many different chiefs. So when the Afena Kwa, came into his possession, he was not only the King of Dompoase but of the whole land.

Q: Was Akora Foripa, the father of Bonsra Afriyie?

A: Yes.

Q: To whom did Oforipa hand over the Afena Kwa?

A: He handed it over to Bonsra.

Q: Why was the Afena Kwa not handed over to any other chief?

A: It was their luck.

Q: Please explain further. What we want to know is whether since the Afena Kwa finally came Bonsra Afriyie, there had been no serious calamity involving the Adanse state which would have made it necessary for Nana Bonsra to hand it over to his son to lead the people?

A: There had been no such calamity.

Q: In ancient times when a man returned home after becoming rich from trading or otherwise what was done to draw him to the stool?

A: If he was not a royal, nothing was done to draw him to the stool.

Q: I do not mean to automatically confer royalty upon him and thus make him likely to be enstooled but rather what was done to make him show the necessary respect to the stool, so that he did not become proud and haughty?

A: If he was a good man with no malicious intentions he is accorded the respect befitting his new status due to his affluence.

Q: What could be done to make him enjoy staying in the town?

A: He could be made a Safohene. (Elder).

Q: After being made a Safohene, was a black stool made for him after his death?

A: Yes. A black stool could be made for him so that his memory is always fresh in the town.

Q: Who acquired riches and thus achieved such a status in Adanse?

A: A man from Dompoase called Akore. It was he who became so rich that he was made Safohene.

Q: What were his powers as Safohene?

A: He had power to settle disputes in the town.

Q: Could he cause a horn to be made for himself?

A: Yes, he could.

Q: Did the Akore of Dompoase make his own horns?

A: Yes, but I have forgotten the appellation it gave out.

Q: Did any body in Adanse cause a golden likeness of his mother to be made when she died?

A: Yes, he was called Kofi Tano.

Q: Where did he come from?

A: He came from Sonuaben

Q: Who was the Akowua who achieved renown in the Adanse state?

A: He came from Brofoyedru and was the son of Nana Kwabena Fori. He became very rich after the white men came.

Q: Was he given power to hear cases involving defaulting an oath and Seduction and Adultery?

A: What he did was to pay for a fine, imposed on his father by the English. To show his gratitude, his father gave him power to deal with cases involving the invocation of oaths.

Q: How much could he charge for cases involving adultery and seduction?

A: In ancient times any one who was compensated "peredwan ne asia" (N¢18.60) was a very important man.

Q: Can you tell us how "Praso ne Adanseman" came to be used as an oath in the Adanse state?

A: The Praso was due to the constant warfare in ancient times. If during a war a chief lost many of his warriors, then he became so aggrieved that he would make an oath of it.

Q: What were the origins of the other oath "Bonsam nsuo ani" (literally Bonsam floating on water).

A: What happened was that it was carried to one of the wars.

Q: Do you remember when and against whom that war was fought?

A: It was the Adanse-Bekwai War. We moved down to settle beyond the Pra.

Q: Does the people here belong to the Asona clan?

A: Yes.

Q: Which is the chief oath of the Asona clan?

A: Our chief oath is that of the Akimhene.

Q: Is "Wukuada" (Wednesday) the oath?

A: "Wukuda" is quite a common oath. The Akimhene has his own special oath.

Q: How did the Asona clan scatter from Kokobiante?

A: It was after the Akimhene had been defeated by the Asantehene long ago.

Q: What was the cause of the war?

A: It was over boundaries. The Akimhene claimed his boundary extended as far as the Oda river to which the Asantehene disagreed and war resulted.

Q: Why did the descendants of Dokua (members of the Asona clan) engage in street fighting at Kokobiante?

A: I don't know of that history.

Q: Was the street fighting fought over the bead "Bodom"?

A: Bodom is the precious bead which reproduced I even had one. It reproduced when put into a pot and covered.

Q: Were those people who now call themselves Assin called that when they were here in ancient times?

A: No. They were called Asantes.

Q: Were they Adanses?

A: Yes because Adanse was the first of all the Akan states.

Q: Which were the other sister-states of Adanse in ancient times?

A: Akim was the Second. Third was Assin, Fourth was Denkyira and Kumasi was the fifth.

Q: While all these states were still in Adanse were they known by the names we now call them?

A: No they had different names when they were here.

Q: What were the Akims called?

A: They were called the Abuakwas. But the Assins were still Assin.

Q: What were the Afutuakwa?

A: They were the people of Swedru.

Q: Where is Swedru in Assin?

A: It is near Oda, Assin-Swedru.

Q: While at Adanse where were the lands belonging to the Afutuakwa people?

A: It was at the place they are now.

Q: Where was the land belonging to the Apemanim people?

A: The land belonging to the Apemanim is beyond the Pra.

Q: How were the Apemanims called while they were in Adanse?

A: They were Adanses.

Q: In ancient times, the Abuakwas were the people of Kokobiante. Where did the Denkyiras stay while they were here?

A: They were at Obuasi where the mines are presently situated.

Q: What about the Assins?

A: They were settled on the land stretching from Brofoyedru to Praso.

Q: Can you tell us the meaning of Asante?

A: No.

Q: What about Akan?

A: Akan means the Twi speaking people.

Q: Why then do we use "Akanfoo" (Akans) instead of "Twifoo" (Twis)?

A: Because after God created the earth, he created the Akans. Thus Akan signifies people

SPEAKERS

(1) Nana Kwaku Afoakwa II

(2) Nana Yaw Tawiah - Linguist

FOMENA

PRIVATE INTERVIEW WITH OPANIN ABUBEKR

Q: What position do you hold in the town?

A: I act for the Benkumhene in his absence.

Q: How old are you?

A: Sixty-six

Q: What is your occupation?

A: I am in the timber industry.

Q: What clan do you belong to?

A: "Takwa". It forms part of the Ekoona clan.

Q: Can you give us the names of all the various clans in the town?

A: They are:

(1) Asona
(2) Bretuo
(3) Agona
(4) Aduana
(5) Ekoona which is the most important one here.

Q: What are the taboos of the Ekoona clan?

A: The meat of 'okoo" (buffalo)

Q: Can you tell us the origin of the Ekoona clan?

A: The great (X times) grand ancestor of the Ekoona clan was called Dokua. In ancient times each clan had its own land but our ancestors went to a place where they could find no where to stay. It was then that they noticed a clearing made by a buffalo. So they made the place their abode and declared that from thenceforth no member of the clan should eat the meat of that animal. Later on when we joined the other clans we became "Ekoonafoo" (descendants of the buffalo).

Q: Before your arrival, were there no such thing as a clan in the land?

A: No there was not. The people of Ghana haverisen to greatness on seven different occasions. In ancient times when our ancestors migrated from Timbuotu to these parts the land was then only inhabited by elephants and other wildanimals. There were / people from Timbuotu. We first settled in Akwamu and moved from there to Akim and finally to these parts. It was then that Ewurade Basa asserted himself as the overlord and led the people to found at Adansemanso. There he gave us the institution of kingship and appointed people as linguist, Kurontihene, Queenmother and the rest. After his death Ntim Gyakari asserted himself and subjected the whole state to the Denkyira stool. After the defeat of the Denkyiras, the Asantehene finally asserted himself as ruler of the whole land before the

English overcame the Asantes and became the masters of the land. This power was given back into our hands after we had attained independence in 1957. At the time Ewurade Basa became the overlord, Adansi was the first of the Akan States followed by Akim, Assin, Denkyira and Kumasi in that order. All these states were originally in Adanse.

Q: How did Denkyira become the fourth?

A: When we moved from Timbuctu we came first to Akwamu and then the power was taken to Akim from where we came to Assin where there was already a town called Andoe. From Assin we all went to Denkyira. In other words Denkyira was the fourth area we went to. The power however came from Adanse.

In the beginning, the Creator went round creating things. Whenever he came across a human being he would kill him. Eventually he got to Adansi Bonaso where he found a man living on a tree. He hailed the man and asked him how he came to live in the place. The man responded that he had been there forever. Then the Creator asked him for directions and the man promptly told him where to pass. This so amazed the Creator that he exlaimed "Truly, Adansi is the origin of all the states'". On being asked for his name, the man replied that he was called "Akoro" which has now become Akrokerri.

Q: Which came first, Denkyira or Akwamu?

A: Akwamu came before Denkyira.

Q: Which Akwamu chief became as great as Ntim Gyakari?

A: In those days, there was no other chief apart from Ewurade Basa, who created the institution of chieftaincy.

Q: Where were the Akwamu people in those days?

A: They were in Togoland. There were then no Denkyirahene not Asantehene nor even Adansehene. It was Ewurade Basa who first instituted this practise.

Q: To which tribe did Ewurade Basa belong?

A: He was the Adansehene. It is his stool which is now at Fomena, a practise which he originated himself.

Q: Were all the various clans of the Akans in Adansi in ancient times?

A: Yes all the clans were settled at Bonaaso.

Q: Where was Bonaaso?

A: It was near Edubiase, the place we called Adansemanso. There is even now a brass pan belonging to the Kibi stool there. When we had finally settled here and Ewurade Basa had finished with his work, we all lived in the buttress roots of trees. One day it

rained and we were all getting wet in our buttress root homes. Then a man went a cut off "Afumpan" ( ) and with it shielded himself from the rain. On realising how effective his method was, he went to Ewurade Basa and told him of his discovery. The people then with the King went and cut several of the leaves and with them made a shelter of sorts for Ewurade Basa. When the other people saw the ingenuity thus displayed, they marvelled and exclaimed that, it was truly we who had originated the states, Thus they called us Adansegoo (house builders) because we had been the first to build a house of sorts.

Q: Did this then mean, that while they were in Akwamu they did not live in houses?

A: No. There were no houses anywhere then.

Q: Did they not live in houses when they were at Timbuotu?

A: There was only grass in that area. There were no cloths but only "danta" (short strip of cloth passed under the thighs and tied to another strip worn at the waist)

Q: Which of the seven clans at Adansemanso did Ewurade Basa belong to?

A: He was of the Ekoona clan.

Q: From Adansemanso, which other places did they settle at?

A: It was after we had moved from Adansemanso that Fomena was founded. Akrokerri had been already established then. The Denkyiras went to found Akrofoum-Amankyen and Nyameso.

Q: Where did the Asantehene live at that time?

A: The Asantes had by then left Adanse.

Q: Then he was not known as Asantehene?

A: No, he was not. After he had settled in Asante he told all the other chiefs that he would take for himself all the gold in the land. There was a very rich chief known as Anteban. It was because of Asantehene that Anteban was forced to move to Denkyira. What happened was that he told Anteban that "Ode kotoko beba abo we n'aburoo" literally "he would bring the porcupine to eat all his corn) meaning he Asante hene would come to collect all the gold and precious goods attached to the Anteban stool. The kotoko signified the later Asantehene and he sent the "akuruntuma" (scales used by the Asantehene it was actually a wooden bar carried on the shoulders of two stalwart men with the pans attached at the ends) with instructions to kill the Anteban if he refused to pay up.

When they got there the Nyamesohene secretly cut the wooden bar so that when eventually the gold was weighed the bar broke. Then he told the messengers to go back and tell the Asante/ hene that "Akwuntu-baa, Kuruntum mmofra no enkuntun Anteban kesee a ote Nyameso", meaning the scales Anteban could be used to frighten children but not he, the powerful who lived at Nyameso.) He then moved with his people to settle beyond the Pra in Denkyira.

Q: Where was Awurade Basa at the time Asante had not become the powerful state of later times.

A: He was settled at Adansemanso.

Q: Was he responsible for the migration of the Asantes?

A: Ewurade Basa had assumed too much power. For instance he had thee shelther made from leaves which protected him during rainfall. All the other subchiefs also wanted to shelther in the hut, a thing which Ewurade Basa strongly resented so they all moved from Adansemanso. Later on one of his elders told him that all his subchiefs had left for other parts due to his overbearing rule. He asked where they were and was told that "Yate nsuan" (they had rebelled). This "Yate nsuan" has since been corrupted to Asante.

Q: Since there was no Kumasi then, how was it possible for the chief to send to collect gold from Anteban?

A: It was not he who alone sent for the gold. In those days, there was no Asante state. There was only the Adanse state. In Adansi, were various clans each of which had its chieftain. It was one of these chieftains who rebelled and took his people to Kumasi. The name of this chieftain was only used to demand the gold from Anteban.

Q: Why were the messengers not sent in Ewurade Basa's name?

A: Because it was not Ewurade Basa who sent the messengers. It was those/who were leaving who wanted gold for their travels. chieftains

Q: But if the Nyamesohene had refused to pay up what would the chieftain had done?

A: He could have done nothing to the Nyamesohene because he had no power of his own then.

Q: Can you tell us what they mean when the people say "they came from holes"?

A: The whole land belonged to the Ayaase stool but the land was taken away after a war. Thus our chieftain Abu Tenten decided to go the Akrokerrihene to beg some land for us to settle on.

The Akrokerrihene gave us the Kusa Asonmena area to settle on. Thus the people came to settle present day Fomena.

Q: Was this place then not already called Fomena?

A: No.

Q: How did the name Fomena come into being?

A: The chieftain who brought us here was called Akora Fo. Thus people used to say "Akora Fo man ni" (this is Akora Fo's country) which became "Akorafo man" and has since been corrupted to Fomena.

Q: Who was Akora Fo?

A: He was the headman of the clan (Abusapanin)

Q: Which clan?

A: Ekoona.

Q: What was the name of the son of Abu Tenten then the Akrokerri?

A: He was Abu Bonsra

Q: Who was the more powerful of the two, Abu Bonsra or Akora Fo?

A: Abu Bonsra was the chief. At the same time there was also an Abusuapanin who was Akora Fo, just like modern times when we have the Adansehene and an "Abediakyirehene" (Vice-chief), who acts for the Adansehene in his absence.

Q: Who made Abu Bonsra chief?

A: His father made him chief and gave him power over all the land.

Q: Who was chief immediately preceeding Abu Bonsra's enstoolment?

A: Ewurade Basa

Q: What are the names of all the chiefs who have been enstooled after Abu Bonsra in their correct order?

A:
(1) Nana Abu Bonsra
(2) Nana Abu Tenten
(3) Nana Nkansah
(4) Nana Kwabena Fori (He reigned for 35 years)
(5) Nana Amoako Agyeman
(6) Nana Bonsra Ababio (He came from Assin)
(7) Nana Abu Bonsra
(8) Nana Bonsra Agyei
(9) Nana Kwame Antwi /Kwantwi Barima/

The Queen mothers were
(1) Nana Adani Pomaa
(2) Nana Ameyaa
(3) NanaAmoanimaa
(4) Nana Adani Pomaa

Q: Which of these chiefs went to any war?

A: Abu Bonsra went to the "Hwa Sa" the Nkoranza War and the Akatakyi War. Nana Nkansa went to the Yaa Asantewa War.

Q: Was the Yaa Asantewa War the same as the Pieakyi War?

A. Yes.

Q: Can you tell us the meaning of Pieakyi?

A: Before the English Army arrived, we quarted our warriors on the Kusa Mountain from there we made "epie" at Dompoase.

Q: What was "epie"?

A: The "epie" was made by heaping up plantain sterns, (onwuma tree) rotten logs, and "odwuma" (kind of tree) and tying them together. These were arranged into small enclosures leaving small openings in the walls. We then lay in the enclosures with the guns pointing through the openings. This offered protection by stopping the bullets from the English rifles.

Q: Did the Asantes never utilise these "epie" in any of their wars beside the Yaa Asantewa War.

A: I can't speak about the traditions of another stool.

Q: Were the Adanses, the only people to have made these "epie"?

A: They were made at any place where there was a war on.

Q: In the olden days when there was no standing army, how was an army raised in times of hostilities?

A: In such times a gong was beaten for all subchiefs to gather together. The Adansehene then told each subchief how many warriors he was expected to raise. He then sent to the coast to purchase gun powder. The warriors then went to collect "atwetweboo" (impure iron ore) from which bullets were made.

Q: How did the people obtain guns?

A: In ancient times there was a big hole called Bofa in "Akrokerri Kwapea" (A village near Akrokeri) It was into this hole that the "atwetweboo" was dumped. A fire was kept alight for about two weeks for the atwetweboo)to melt. A new hole was made and the melted iron was put in it. Some water was poured on it and sand was heaped on. Then some holes were made and filled with water and sand for the molten iron to settle in. After a month or so the iron would have solidified into round objects. Later, we took the end bits of plantain peels and poured the molten iron on to it. Water was then poured on and bullets would have been formed.

Q: For how long have people been using gun powder supplied by the white man either for war or hunting?

A: Personally, I think it has been for 170 to 200 years.

Q: How was the chief able to gather people together for war?

A: We would all gather at Dompoase because the chief there is the War-Captain. So we could be told to meet at Dompoase in four or five weeks time for war.

Q: Why was the Dompoase stool made war-captain?

A: Because in ancient times it was always the chief there who stood up to any calamity that befell us.

Q: In peace time what useful function did the Asafo companies perform?

A: They could be used for giving proper funerals to some dead person. Again whenever there was a dispute as to the extent of boundaries, the Asafo drums would be beaten and all the young men gathered together for the purpose of ensuring that we were not dheated. Whenever there was any serious case, it was always the Asafo company which led the people to settle it. Thus any man who heard of the sound of Asafo drums had to put down whatever he was doing and rush home.

Q: Were young men given lessons in warfare before actually being sent to battle?

A: Yes they were.

Q: Where were they taught such lessons?

A: They were taught at home with guns and everything used for war. Every chief taught his people these things because any chief who lost too many of his men in war was immediately destooled when the war ended.

Q: Why do the elders refuse to tell the history and traditions of the people to their children?

A: Childen are never told till they were grown up to marriageable age when we could then be sure that they would not go and broadcast it in the streets.

Q: When war broke out, were those men who although grown up were yet unmarried taken as well?

A: In olden days, marriage was different from it is now. In those days, however old one was, he was not allowed to marry till he had savings to the value of about N¢1.30 or more.

Q: Were bachelors not allowed to join the Asafo companies?

A: They were allowed to although they were not permitted to marry till they had some property.

Q: At what age was one recognised as grown up?

A: In ancient times one was grown up when he had hairs in the armpits and in the groins as well as a beard and a moustache.

Q: In times of war did those who had no guns have to go as well?

A: Those who did not own guns were called Asansafoo. Their weapons were cutlasses and clubs.

Q: Who were those left at home?

A: The warriors were divided into three groups. One group stayed home to guard the town. Another group went to the battle front with the third group in between the two. When any thing happened, the middle group was informed and served also to reinforce those on the battle front. If these two groups were all killed then those at home went to the battle front and when they were also overcome then the battle was lost and we became subject to the victorious chief.

Q: Were those who had no guns left behind in the group to guard the village?

A: The "asansafoo" carried food and ammunition for the warriors. The warriors never came back for replenishment. All this fell on the Asansafo."

Q: In the olden days, the elders had what was called "fotoo" (treasury). How did that name come into being?

A: In those days menddid not wear cloth but only danta. Thus when a man had some gold dust, he could not find any suitable place to keep it on him. Thus the elders sat down and proposed a scale of weights to be used for measuring gold dust. These ranged from

kokoa	- 1 pesewa through.
ntak o mmiensa	- 15 pesewas
ntakno nan	- 20 pesewas
fiaoea	- 66 "
suru	- N¢1.80
piesuru	-
osuaa	- N¢3.60
osuaa ne doma	- N¢4.50
piredwan	- N¢16.00.

Q: How did a chief obtain money for his treasury?

A: He had a group of servants called the "fotosanfoo" whose job it was to dig up gold for the chief.

Q: If there was no gold in a chief's land, how did he obtain some gold for his treasury?

A: The people went to other areas to dig up gold. This was divided into 3 parts and one part was taken to the chief.

Q: Was that the only way by which the chief obtained gold?

A: There were other ways. When the treasury became empty all the subchiefs were asked to "bo afotowuo". This meant that every subchief was asked to contribute a specific quantity of gold dust. These were collected and given to the chief.

Q: Did our ancestors trade before the arrival of the white man and if so how did they trade?

A: Yes. They took gold dust to other towns and bought slaves.

Q: Was trading done from town to town or in one specific towns?

A: Trading was done from place to place. Because if there were no slaves to be bought at Ayaase for instance it was necessary to go to another town where there might be slaves. These slaves were not brought from the North, but rather from amongst our own peoples.

Q: Was slave trading the only form of trade our ancestors indulged in?

A: No. Even chairs, which could not be made by everybody, were sold. Thus when somebody wanted a chair and there was none in his town, he travelled elsewhere to buy one.

Q: Which / place in Adanse was famous for carved chairs?

A: Edubiase. It was there that we had our biggest market. It was even the place where clay pots were first made.

Q: What commodity was Fomena famous for the sale of?

A: Fomena had never been famous for the sale of any commodity but being the seat of the Omanhene all cases have always been heard here.

Q: Why then were news of impending wars discussed at Dompoase?

A: Because the Dompoase chief was the War-captain. Akrokerri being the custodian of the god Bonsam was responsible for cases involving chiefs and important personalities in trouble. Even powerful chiefs like those of Denkyira, Adanse, Akim, Assin and Asante went there to consult the oracle.

Q: Why are drums beaten to give the message "Odomankoma boo adee, ode firi Adanse Akrokerri" (In the beginning, the creator started his creation from Adanse Akrokerri).

A: This was because while creating, the Creator met Okro there. It was this Okro who showed him where to pass on his way. Thus we name the place "Okoro kyere (literally "one directs") which has been corrupted to Akrokerri. The whole nation originated from there.

Q: Which war resulted in the migration of the Akims and Assins?

A: What actually happened was that after the death of Ewurade Basa, there was a struggle for power amongst the various chieftains. The Akims decided to go and settle at the place where they once stopped on their migration down to these parts. The Denkyiras then asserted their strength and Ntim Gyakari became the overlord.

Q: Did Ewurade Basa die naturally?

A: Yes.

Q: You have said the Denkyiras came from Akwamu to settle here. What about the Akims?

A: It was the whole state which moved down from Akwamu to settle at Akim and then finally to these parts where the administration of the state was carefully planned.

Q: Does this mean then that the Assins also came from these parts?

A: Yes. The Assinhene (Fante Nyankumasi), came from Dompoase. The Assin Apemanimhene (Manso) came from Akrofoum while the Assin Fosuhene came from Akrokerri. The Apedwa people also came from Dompoase.

Q: Did the Assin Attandansu people first settle at Nimiaso before going to Apedwa?

A: Yes.

Q: What has Bona done for the Adanse state?

A: If there was any threat of an epidemic in the land we went to the Bona river and sprinkled some of it on the land. This done, the calamity was averted. Even when the people wanted snails, this ceremony could cause them to swarm the land.

Q: Was Bona then responsible for the power of the Adanse Kings; Ewurade Basa for instance?

A: No. Bona possessed spirtual power while Ewurade Basa possessed the physical power in the land.

One kind of help Bona gave our people was when we were attacked by Bekwai after we had been drastically reduced by the mass migration of the people. We fought till all our gun-powder was used up. Then we were mysteriously diredted by Bona and Bonsam to a tree where we found an "aberebee" (kind of tree animal) which was lying on a pot of "hyire" (white clay of extreemely fine texture). We used it and were able to overcome the Bekwai people who then fled. Thus Bona being god of the land sometimes gave help to Ewurade Basa.

Q: What is the difference between Bona and Bonsam?

A: Bona is a river. The fetish Bonsam was aquired in the forest by one Kwaku Du from Patakro.

Q: In ancient times when chiefs did the not have so much power, did it then mean that the power was weilded by gods like Bona and Bonsam?

A: I think so.

Q: Were there Bona and Bonsam during Ewurade Basa's time?

A: Bona is a river which has been there from time immemorial. It was later on that Du Kwaku brought Bonsam.

Q: Who was chief when the Bona cult was first started?

A: Nana Akrokerrihene. Ewurade Basa was dead by that time.

Q: Did "Odomankoma" (creator) not know of the Fetish River Bona when he met Akoro? Okyere?

A: No. The latter was staying by the river although he had not then made it his god. Akoro Okyere discovered a large stone cave with water in the middle and a big stone guarding the entrance to the cave. Immediately he got there a fish leapt up and hit the water with its tail whereby it all turned into "hyire". He came back and told the elders what he had discovered and Bona has been worshipped since.

Q: Was there a gold smith in the state in ancient times?

A: In those days, only chiefs possessed golden ornaments. Chiefs like those of Adansi, Akokerri, Dompoase and Edubiase all had such gold ornaments.

Q: Was toll collected from traders at the markets?

A: Yes. Tool was collected and given to the chief of the town.

Q: Did one pay any toll if he went from his township say in Adansi to trade in another chiefs town in say Bekwai?

A: Yes.

Q: Where were the collectors positioned at the markets?

A: A servant went through the market and collected a toll of about a pesewa each from the strangers present in the market.

Q: Did the Adansehene cause roadblocks to be erected so that tolls could be collected from all the traders passing through his land?

A: The Adansehene never caused such tolls to be collected for him. However some of the townsfolk extorted money from the traders. The Adansehene only collected tolls from those traders who were permanently settled on his land.

Q: What was done to a man who was arrested for extortion?

A: He was tried and when found guilty, he was executed.

Q: Do you remember any person who came from these parts and was notorious for extortion and other evil deeds?

A: There was one called Asiedu who hailed from Dompoase but lived at Apedwa. There was another called Gyanebo who stayed in the Kusa maintains.

Q: Where did he come from?

A: He was an Asante.

Q: Why did the Adansehene not call on his warriors to go and apprehend him?

A: In ancient times we were always very much in dread of any one who went to live in the forest and murdered people.

Q: Why didn't the members of the Asafo Company go to apprehend him?

A: Things were different in the olden days, otherwise it would not have been possible for Kwame Abe to stay in the bush for 26 years murdering people.

Q: Who was Kwame Abe and what was he notorious for?

A: He came from Menamso; Adubia. What he did was to hide himself around market places and kill the traders and steal their goods. He killed many people before he was finally apprehended and executed.

Q: How did he come to be called "Abe" (Palm)?

A: It was his real name.

Q: What did he do with the goods of those traders he murdered.

A: He took them to sell at the markets. He did this by disguising himself into a different person altogether.

Q: What benefit was derived from the fact that a trade route passed through ones town?

A: The only benefit was the sale of food to the traders. This way the sellers also obtained some money.

Q: Did one gain anything if a trader put up with him for the night?

A: He got nothing for it apart from any gifts like salt arising from the kindness of the trader himself. What happened was that if a trader from Fomena was unable to secure any place to sleep at say Kokofu, he would tell his people on his return so that no Kokofu trader would ever be given lodging when he also found himself in similar straits at Fomena. Such hospitality was always mutual.

Q: If a trader died in the night what did your people do?

A: The chief was immediately informed. If no one knew where he came from, he was buried and his goods appropriated by the chief. If however his town was know, then messengers would be sent to go and inform his people of what had happened. They would come and decide on what to do with the corpse and the traders goods.

Q: If a stranger came to stay here and became rich and later on died without anybody finding out where he came from what happened to his property?

A: It became stool property.

Q: If a young man became very rich and as a result very haughty and proud, what was done to him?

A: He was arrested and executed.

Q: Was it possible to make a black stool for a man who was not a royal, because of his riches or even to make him into a Safohene?

A: This was not done in the olden days because black stools were made for only the royals. However such a person could be raised in status to say a linguist and attached to the stool.

Q: If a slave led a humble and exemplary life and had been with a family for a very long time, could he be made chief?

A: He could be made custodian till such time that a suitable royal was found.

Q: Why were the members of a family allowed to marry the slaves?

A: This way their children could be absorbed into the family becuase it was always advisable to have a large family. One could also give his slave to say his nephew to marry. This way there was no question of dowry payment.

Q: How did matrili/neal inheritance came into practise?

A: This is because all that a nephew inherits from his uncle stays in the family. Your children belong to the mother's family so that your property will be taken into another family.

Q: Has the chief of this town engages in any land dispute with another chief?

A: Yes with the Brenase chief in Akim area.

Q: What was the cause of the litigation?

A: It was over the extent of boundaries.

Q: Has there been any internal land disputes within the Adanse state?

A: Yes. The people of Fomena started one against the people of Akurofoum which lasted for about 7 years. There was another one with Ayaase.

Q: Which war was recorded on paper and kept here at Fomena?

A: The Yaa Asantewa War during which the oath "Praso ne Adanseman" was made. This is a very grave oath because it was made to commernorate the death of over 300 warriors who perished in the Pra River.

Q: What is the origin of the other oath "Nana Kwebena Fori Nwanhoma"?

A: Kwabena Fori was a very wise man and during the Yaa Asantewa War, he told the English that he would fight on their side. The English then asked him whether it was true that our people fought from the protective shield of "epie", but he told them that his people of Fomena fought from tree tops. He secretly informed us so we hid about six or eight slaves in the branches of the "Wawa-apuro" (kind of tree) which had only recently fallen down. When they got to the tree, he told them that some of the enemies for instance were hiding in its branches. Instantly they fired into the branches and killed the slaves hiding there. This made the English believe very much in him. At the same time we turned our guns on them and catching them off guard mowed them down. The battle there was fought for 40 days. Because of this, the English found out they had been deceived by Nana Kwabena Fori so they caught him and tied his hands behind his back with "nwanhoma" (strong sisal rope used to tether goats and sheep) for good seven days before untying his hands. This made him make an oath out of what he had gone through.

Q: There is a popular song "Kwadwo Nkwanta, Kube si ho" (literally There is a coconut tree at Kwadwo Nkwanta)." What is its meaning?

A: In ancient times there were no coconut trees in the whole oland. A man brought one from the Coast and planted it at Kwadwo Nkwanta so people travelled from afar to look at the strange tree. Then on their return they would tell their friends and relations, that "there is a coconut tree at Kwadwo Nkwanta", which eventually spread till everybody was

OTHER SPEAKER

Opanin Kwame Bio

INTERVIEW WITH NANA APPIA DANKWA

Ex-Edubiasehene.

Q:- We would like to know where the Afutuakwas, the Assin Attandansus and the Assin Apemanims migrated from Adansi to their present areas in Assin?

A:- The Attandansus moved from Nimiaso which is quite near Apagya. The Apemanims moved from Ansa and the Afutuakwa moved from the town of Afutuakwa which is near Menoe.

Q:- Why did they migrate?

A:- The Assin Attandansus when they were here were the people of Nimiaso. The Nimiaso chief was brother to the Ansa chief (Apemanim) and friend of the Aboabo chief. Aboabo is to the West of Fumso.

The Apemanim chief gave one of his slaves to Otibu chief of Nimiaso as surety. The latter went to farm with the woman and while planting yams the woman unearthed an earthen ware pot. There was nothing in the pot. However when the Ansa chief heard of the discovery made by the woman, he and his elders secretly went to put some gold dust into the pot. He then sent to ask Otibu at Nimiaso why it was that one of his slaves had discovered some valuable property and he was not given a part of it.

Otibu told him that there was nothing in the pot when it was found. He later got to hear that some gold dust had then been found in the pot so he went to report the matter to the Asantehene who sent a messenger with his state sword on which were designs of axes and matches to Otibu with the message that however serious a crime, the culprit is never decapited so he should come to see he the Asantehene personally and not fear.

Otibu however cut off the messenger's ears showing that he was prepared to fight the Asantehene.

The Asantehene then instructed the Adansis to team up with the Apemanims to fight against Otibu and bring his head to Kumasi. Later on the people of Amantra also came to the side of the Adanses and the Apemanims.

When Otibu found the war to be two one sided, he fled with his people. In their hurry they could not take their own gods along. By the fetish house of Tano had been planted a "Nyamedua" (literally god tree) whose hollow parts collected rain water which the people called "Tano nsuo" (Tano's water). This was the only thing they could take with them so people started referring to them as the people of "Tanonsuo" which has since been corrupted to Attandansu.

A:- Apemanim stemmed from the fact that the Ansa chief was the "wife" (favourite) of the Asantehene. Thus anytime he went to Kumasi, he would be preceeded by a thousand warriors carrying guns, so that people would not behold him. Thus he became "Apemanim" (a thousand faces).

Q:- Did the four Assin groups, Attandansu, Apemanim, Aboabo and Afutuakwa, migrate together.

A:- The Attandansu moved during the war. The Aboabos had then already migrated.
After the defeat of the Attadansus most of the people at Prasu started moving inland into Adansi till only the chief and a few families were left. When the Assin realised there were only a few people left they attacked us one night and decaptated most of the elders. This originated the Adansi oath, "Praso ne Adanseman".
After the War, the Asantehene asked the Apemanimhene and the Adansihene to come and pay up the war costs claiming they were responsible for it. The amount involved was quite huge and quite impossible to pay up. Thus the Asantehene kept the chief in the palace for three years till the amount involved was paid in full. The chief of New Edubiase was then Toku Dum who became chief of Kwame Atta after they had moved. He was one of the war captains of the Apemanim state and it was he who suggested migration since it was not possible to pay up the debt. So it was Toku Dum who led the Ansa people from Adanse.
The "Awonyaa" deity was left at Serepease, a village about 9 miles from Kumasi on the Nkawie road. Thus the keeper of the "Awonyaa" in Kumasi is called Assinhene.

Q:- What was the extent of the land owned by the Assins while they were here?

A:- The Kusan Ranges formed the boundary. On the other side of the hill, from the village of Monsee or Bepoayaase along the old route to Brofoyedru and all the land to Prasu belonged to the Assins.

Q:- Where was the boundary with Denkyira?

A :- It was the same as the present one although there have been some small changes with the chief of Akrofoum around the village of Mesanso.

Q:- If the Creator first created Adansi Akokerri then after his creation whom did he make overlord?

A:- Nobody actually knew who the Creator was. But our elders were fond of holding in awe and fear any thing that they could find no explanation for.

What I know about Akrokerri is the Patakro where the deities Bonsam and Bona are to be found is the place where the whole Adanse state meet to celebrate their annual festivals. On the walls of the cave of these gods are to be found, some symbols and inscriptions. Since no one knowshow these inscriptions were first formed, the people relegated their origin to the realm of the supernatural claiming that as the place bore good evidence of an ancient culture it was the Creator who on creation, made the "nkronkyeree" (inscriptions). This has since been corrupted to Adansi Akrokerri.

Q:- Why did Asante and all the other Akan States which used to be in Adanse move out?

A:- The Akims lived at Kokobiante. They fought at Dompoase and fled after that war. The Denkyiras migrated across the Prato their present area under Ntim Gyakari. 9 out of ten of the Asantes migrated from Adansi. The people of Nsuta for instance belong to the Oyoko Clan and they migrated from Abedwam near Akrokerri.
All the Assin chiefs trace their ancestry to Dompoase.
All the Asona chiefs like Ejisu, and Offinso trace theirs to Akrofoum and Sodua while all the Bretuo chiefs trace theirs to Ayaase and Ahinsan.
They moved not as a result of wars, but to seek adventure and fresh grounds for hunting.
The Ekoona chiefs all trace their ancestry to Mmenamu.
The Agona Clan is made up of three main groups called Agonamensa the eldest group being Denkyira, the second eldest is Kptoku and the youngest is Bodwesango who also migrated from here.
The Asakyire Clan traces its ancestry to Akrokerri.

Q:- How did the people eventually differentiate between the various Clans and call them Agona, Bretuo, Asona etc?

A:- According to various traditions, the various people came through several means some claim their ancestors came from trees, from the ground, from the heavens and so forth. I don't exactly know the meaning and origins of Clanship.

Q:- Who was the chief when all the people in the Akan land were staying at Adansimanso.

A:- The first chief was Awurade Basa. He was a powerful chief who would have deserved the title of Lord now. He belonged to the Asenee Clan and traced his ancestry to Dompoase. In those days inheritance was patrilineal and thus his son became chief after him.

Q:- Who was enstooled after him?

A :- Appianin Kwaforamoa who hailed from Ayaase.

The chief of Akrokerri was Ponkobire who was the brother of Appianin Kwaforamoa. When he became an old man, Awurade Basa gave the Afona Kwa to his eldest son, Appianin Kwaforamoa. Appianin fell sick so he gave the Afena Kwa, symbol of power and authority in Adanse to his brother Ponkobire to rule the land. When eighty days later he became well, he came back for the sword.

It was at this time that Osei Tutu was starting his reign as the Asantehene.

Osei Tutu fought and was defeated seven times by Appianin Kwaforamoa, chiefly through the help of his brother Ponkobire. Osei Tutu then told Ponkobire that he would not hold the help he had given to his brother against him. This made the latter very happy so he relaxed his vigilance. At this time Osei Tutu renewed hostilities and this time won and cut off Appianin's head. He then attacked Ponkobire whom he found eating so he cut off his head also and put the two heads together in the same brass pan.

It was said while the face of Appianim was fixed at death in laughter, that of Ponkobire was crying.

Thus the court executioners at Kumasi during their recitals always say as follows:- "One no, Osei Tutu a ne ho ye hu na otwa tire mmienu gu yaawa mu a baako su a na baako resere" (literally, Yes, that's Osei Tutu the fearful, he who cuts off two heads and keeps them in the same brass pan with one laughing and the other crying.)

Appianin's younger brother, then the Ayaase chief called Appia Brenya was then enstooled Adansihene.

He reigned for a very long time. He married from Hiawuo where his son Ofori Pan was born. He also lived to a ripe old age so he was called Akora Oforipan. It was he who inherited the Afonakwa and the stool from Brenya. Thus whoever acquired the Afona Kwa always became the Adansihene.

During the time Osei Tutu was going to war against Ntim Gyakari, ritual dances were always performed before the chiefs actually engaged in battle. After the war started the Asantehene sought the help of Akora Ofori Pan. He then informed his sub-chiefs who came to the conclusion that if they helped the Asantes and they won, they would become subject to the Asantehene. On the other hand if they helped the Denkyiras and they also won, they also be brought under the Denkyira Stool. The only way left open for them, then was to flee. Thus they fled with all their Stools to Akokoaso near Oda in Akim.

Osei Tutu became victorious and the Akims started taunting the Adansis and even calling them cowards. This made Akora Ofori Pan

very sad so he gave the sword to his son Abu Bonsra Afriyie to lead the Adanses back. This challange was met by Bonsra. When the people got to the Pra River, the old chief Akora Pori Pan died. The exact spot where Bonsra washed and cleaned his father for interment is what is presently called Bonsradwaree. He brought his father's corpse to Denyinase because there was no Fomena then. It was later that he founded Fomena. The meaning of the town is "Memfa oman yi" (literally, I should take the land) i.e. his father had asked him to take the land from Akim.
There is an Adansi proverb "Adansi nkotowankotowa, yeda yen abon" (literally, Adansi little crabs, each stays in its own hole.) This was because in early days none of the Adansi chiefs was subject to the other.

Q:- Was it during Ewurade Basa's time that all the other chiefs became subject to one chief?

A:- When the Afona Kwa was taken to Denkyira, the power went with it. It was because of the Afona Kwa that those chiefs who were left in Adansi would sometimes meet to think about uniting under one chief.

Q:- Did the Adansi people serve the Afona Kwa or the chief who had it?

A:- They served the person who had the sword and as such the one became Omanhene.

Q:- Why in spite of the Omanhene was the term "nkotoankotoa" still applied?

A:- This was because the unity was voluntary with no chief who opted out being forced to join. However since the whole Adansi was desirous of unity all the little autonomous chiefs decided to unite and so "drank fetish over it.

Q:- Who was then elected Adansihene when the Sub-chiefs drank fetish?

A:- Bonsra Afriyie.

Q:- When the Adanse people crossed the Pra after the Bekwai War, which chief brought them back?

A:- The English gave us permission to return under Nana Kwaku Nkansah.

Q:- What was the power of Bona in those days when each chief was autonomous?

A:- All the people were subject to the authority of Bona.

Q :- Was the Bona deity then more powerful than the chiefs?

A:- Yes. It was even more powerful than the Adansehene since it guided us in all our undertakings.

Q:- What were the origins of the Afona Kwa?

A:- It was made by Ewurade Basa.

Q:- Which town had a famous market in the early days?

A:- Edubiase. It was here that the Edubiase chief sacrificed a slave of Nana Oduro Panin called Adekyee to make the market grow.

Q:- What were the important commodities, that were sold at the Edubiase market?

A:- Earthenware pots which were made by the Edubiase people themselves.

Q:- Which people traded at the market?

A:- Various people from all lands, Asantes, Akims, and all others came here to trade. It was only as recent as 1951, that the market lost its importance.

Q:- What is the meaning of the word Akan?

A:- The meaning is the first, that is they were the first people to come to the land.

INTERVIEW WITH NANA KWADWO BOATENG - MEDOMAHENE

LIBATION

Ghosts of Asceinee, clan have a drink,
Sons of this clan come and have a drink,
This whiteman is here today to listen to our traditional history. The little that I know guide me to tell, guide also those present and listening to it. Let everything proceed in the proper manner.
To the long life of Adansiman
To the long life of Medoma
To the long life of Dompoase.

Pra, my brother, here is yours,
Kakomana, Diatuo, here is yours,
Let this town prosper, let Praso prosper
Let Medoma prosper, let Adansiman prosper.
Let all those who have gathered here live long.
Don't let any evil disease befall this town so that it may affect us.
Let all of us who have gathered live long.

Q. Nana, could you let us know when you were enstooled?

A. I was enstooled in 1904. I spent 36 years on the stool and I was destooled in 1940.

Q. That was four years after the beginning of the Yaa Asantewaa War. Was Adansi part of Ashanti in the past, or was it a separate state?

A. In the past different parts of Adansi served different states; part of Adansi served Kokofu and part served Kumasi. Medoma for instance served Kokofu whilst the Omanhene at Fomena owed allegiance to Kumasi. When Ashanti first fought the British most of Adansi fought for the whitemen but it was only later that Adansi really became subject to the British.

Q. Why did the Adansi fight for the whitemen and not for Ashanti.

A. In the first place Adansi was nearer to the coast and therefore nearer to the whitemen. Sometimes too there were disagreements between Adansi and Ashanti, and therefore when the whitemen came to Adansi in the time of Kofi Karikari's war against the British, it was agreed that the British should settle at Fomena and introduce education to Adansi by building schools. From that time onwards the Adansis more or less became servants of the British. This was why there was always friction between Adansi and Ashanti and this was also why Adansi fought on the side of the British.

Q. As it has been mentioned already the Adansis were always on the British side on any issue yet in the Yaa Asantewaa War they fought for the Ashantis.

Q. Why did Adansis fight for Ashantis in this war and why did Adansis which had always been friendly with the British go against them on this issue?

A. The Yaa Asantewaa War originated from Kumasi and Ejuso and, secondly Adansi at that time had been united with Ashanti under a peace treaty. Therefore when the war ensued Adansi was on the side of Ashanti.

Q. When did Adansi and Ashanti unite?

A. They united before the Yaa Asantewaa War began.

Q. When Adansi decided to help Ashanti fight the British did all the Adansi chiefs agree to it or were there any who hesitated and considered going to the British side?

A. No; all Adansi fought for Ashanti.

Q. Can you remember where you were at this time? Were you at Medoma or Praso?

A. I was at Cape Coast with my father

Q. How did you find yourself at Cape Coast at that time?

A. I found myself there due to my father's activities in the rubber trade. When rubber trading became very prosperous, the traders appointed their representatives on the coast. These agents were known as 'Akonkofoo' and there were four of them at Cape Coast including my father. These men were Yaw Ofori, Yaw Banoh, Edusei and Mensah. When the crisis came the Governor sent a letter

through his lawyers to these people, that Queen Victoria wanted the Asantehene to know that she did not like the human sacrifices indulged in by his people on the death of one person i.e. the Chief. And because of this she had ordered the Pope in Europe to make it known to the Asantehene that she would marry him (the Asantehene) and therefore the Asantehene should be brought to her for the ceremony. The lawyers advised that the Asantehene should be persuaded to come himself since to take him away would mean a war. Therefore a delegation was sent to Ashanti with this message under Papa Kwasi Adae. I was a member of this delegation. Since my father came from Offinso the message was relayed to the Asantehene through the Offinsohene.

When the news got to Kumasi the Asantehene decided with his elders that he was not going anywhere near Europe to marry anybody. We were still at Kumasi when a message was brought by scouts that the British soldiers had started from Cape Coast on their way to Kumasi. When they got to the Kusa Range, they fired a rocket high into the sky which the people believed had been seen by the people in England and which also meant that half the task was accomplished. The Pope too had already prayed to God for the success of the mission. The contingent reached Kaase on Monday evening. At about ten o'clock the next morning a meeting was held to receive the British contingent and I attended this meeting. When the whitemen came they said they had been ordered to bring the Asantehene to Queen Victoria for marriage. The Asantehene was then arrested on the spot together with the Offinsohene, Kokofuhene, and all the other chiefs present and taken away.

Q. Who was the Offinsohene at this time ie. what was his name?

A. I think he was Kwadwo Kwahu. I was young at that time so I cannot be very sure.

Q. What part specifically did the people of Medoma play in the Yaa Asantewaa War?

A. That would be unnecessary since Medoma had not been founded yet. At that time most of Adansi had already been living in Assin, where, they had gone during the Karikari war, and had still not returned. Only a few Adansis had returned to Adansi by the time of the Yaa Asantewaa War; Fomena consisted of only about three buildings, Edubiase was the same, and in the case of Dompoase there were no permanent structures only huts.

Q. Who was the Omanhene of Adansi when the Adansis emigrated to different places?

A. He was Nana Nkansah. I was able to see him before he died, and at that time we were staying at Brasiako.

Q. Was he the same person who led your people back to Adansi?

A. No. Different parties returned under different leaders because we did not come in a group. It was however the Omanhene Kwabena Ofori who urged the Adansis to return home. He told them that the whiteman had allowed them to return to their hometown Fumso.

Q. What particularly interesting events followed the war? For instance were your lands confiscated or was Adansi punished in same other way?

A. No, we lost no lands either to Ashanti or the British government. It was rather the Government, who ordered us to go back to our lands. It was a certain captain Armittage who was assigned to draw our boundaries.

Q. Were the people of Adansi who had been exiled in Assin able to visit their lands and farms before Captain Armittage was assigned to draw the boundaries?

A. After our war with Bekwai we could not visit our lands since we had run away in battle. However, after the Yaa Asantewee War the Adansis could return to see their lands. Then when Kwabena Ofori was installed Omanhene of Adansi, he asked the British Government for permission to return to Adansi with his people. This permission was granted and the Adansis began to return home. It was during this trip back home that Captain Armittage arrived in Adansi.

Q. Did the Bekwai state confiscate any of your lands after the war?

A. Yes, Bekwai took over the lands after Adansi had fled.

Q. Is Kyiaboso part of Adansi?

A. Yes Kyinaboso is now part of Adansi though it was not part of it in the past. Both Adansi and Bekwai claimed sovereingty over Kyinaboso and this led to the war between the two states. After the Yaa Asantewaa War however, Kyinaboso came to be part of Adansi.

Q. When Nana Boateng was enstooled at Medoma had the British repatriated Prempeh I?

A. No.

Q. Was Adansi at that time part of Ashanti?

A. Yes.

Q. During the absence of the Asantehene to whom did the enstooled chiefs owe allegiance?

A. Yes, the Adansihene.

Q. Whom did the Adansihene serve in turn ?

A. There was no greater king for the Adansihene to serve, all the Amanhene had their own authority. The Amanhene became united when the confederacy was created. The two Britishers who represented the Governor at the founding of the confederacy were Fuebruck and Major Fuyer. I still have the letter that was sent to me from them.

Q. When the British Government decided to repatriate Prempeh I, it asked for the opinion of all the chiefs. Is this true or did the British Government just decide to bring him back without your knowledge.

A. No. Every chief was asked for his opinion first.

Q. Was it only the chiefs who were consulted ? How about the people?

A. Every chief and his elders were asked first and everybody agreed to have Prempeh repatriated.

Q. How was chieftaincy affected by the formation of the confederacy?

A. Chieftaincy was greatly affected by the confederacy. Before the formation of the confederacy every Omanhene had his own authority; this was after the Asantehene had been exiled. When he returned and the confederacy was formed all the chiefs were once again made subservient to Asantehene, and his powers were restored to him.

The only check on the Asantehene's power was his inability to order the execution of people.

Q. Was every chief present at Kumasi when the confederacy was founded?

A. Yes, every chief including myself went to Kumasi.

Q. Were any photographs taken on this occasion? Or had photographs not been introduced to the country yet?

A. Yes, there were photographs taken. Most of the chiefs took pictures; for instance Juabenhene, Kokofuhene and several other chiefs were photographed.

Q. Whenever the confederacy met there was a representative of every state. Did you ever attend these meetings to represent Adansi?

A. No. The meetings were attended only by the big chiefs and the Omanhene, i.e. Adansihene.

Q. Did the Adansihene consult his chiefs and subjects before he left for a meeting of the confederacy so that he could express their views at the council? Or did he wait till after the council to tell them what had expired at the meeting?

A. He usually met his chiefs after the meeting to report and discuss the deliberations of the council. When he had to meet them before the meeting it was usually his immediate and important chiefs like the Dompoasehene, Akrokerihene and the Akrofuomhene.

Q. When the confederacy met and decided on a certain issue and then passed a by-law could Asanteman object to the bye-law if it found it disagreeable?

A. When the Confederacy met, it met as Asanteman and therefor byelaw passed by it would be regarded having received the support of approval of the Asanteman. When this is shown to and approved by the Government, the rest of Asanteman had no qualms about it since it had their approval.

Q. Were there any instances when the people disagreed with the confederacy on certain issues. For instance any issue concerning land or cocoa?

A. There were some instances but I have forgotten what the issues were.

Q. A year before the World War II, there was a coccoa pod disease and the Colonial Government decided that nobody should plant anymore cocoa trees in Ashanti. Do you remember this period?

A. Yes. I remember.

Q. What did the people do? What was their reaction?

A. Planting of new seedlings was on the decrease, but not very much. The people were told that if they continued to plant cocoa all the land available will be taken up by cocoa farms so they should reduce cocoa planting.

Q. Did the people agree to this? The chiefs agreed to this and announced it to the people. The people, especially the farmers, disagreed but could not help it so they complied with the order for some time. After a while cocoa planting was taken up again, and cocoa farms increased considerably. The Government therefore decided to step in and save the land: Forest Reserves were created and the farmers were forbidden to use those reserves even for firewood. Tresspassers were made liable to prosecution. The Forest Reserves therefore were the result of the people's disobedience.

Q. When the Government began creating these Forest Reserves people's properties were naturally included in these areas, i.e. family plot and stool land, etc. How did the people react to their lands being seized and what did they do about it?

A. Those involved naturally did not like what but they could do nothing about it.

Q. When the Confederacy passed a byelaw for instance the beginning of more cocoa farms, the Adansihene returned have and informed his chiefs about this decision of the council. How would the Medomshene, for example, inform his subjects and if they disagreed with it what would the Chief do? Take for instance, when the Asantehene demanded through the Omanhene and his Chiefs that the people should contribute towards a fund and the people refused how would the chief go about telling the Adansihene that his people had refused to pay?

A. That is why there were laws in the land binding everybody. Sooner or later everyboty would contribute his part. Since in most cases the issues at hand concerned everybody.

Q. When each town or village was given its portion to pay how was the collection done? Were there special collectors or did the people pay to the chief who would then present the money to whoever it should go to? Or did the chief pay the sum directly from a stool fund if these were any?

A. If the sum was huge everybody would be asked to contribute what he could. Money contributions have always been a custom in the land and it is still practiced. Normally as it has been said the project would be in everybody's interest be it a land dispute or some other litigation, and therefore everybody usually paid.

Q. If a Chief wanted to make a farm how would he obtain labour to make the farm?

A. In the past a Chief could ask for help from among his people to make a farm and he would get it. In my case for instance, when I was the chief of Medoma I decided to make a farm. I asked for help from my people and it was freely given.

Q. How about somebody like the Adansihene. If he had a piece of land which he wanted to farm would Adansiman go to his help?

A. As a matter of fact I have not yet seen any thing like that done, though in other cases when he asked something he got it. For instance he once requested that a quantity of coffee and cotton seeds should be brought from Obuasi to Fomena. All the villages and towns lying between Fomena and Obuasi were requested to help in this exercise and they all helped readily. I was at Obuasi at that time and not yet, enstooled and I helped carry these things from Obuasi to the palace at Fomena.

Q. When was the palace at Fomena built? Had the highway been built yet?

A. No, it had not been built yet. The goods would come by railway to Obuasi from where they would be carried to Fomena and elsewhere in Adansi.

Q. Were the goods carried across the Kusa Hills?

A. No, there was a special route.

Q. Nana could you tell me when this road was built?

A. Not exactly. I was enstooled as a Chief but I cannot give the exact dates.

Q. When the Government proposed to build this road it was realised that it would pass through some people's farms. When a person discovered that the proposed road would pass through his farm what was his reaction? Could the chief of such a town object to the direction of the road?

A. Some Chiefs did object. For instance when the railway was proposed most of the coastal people especially at Cape Coast who had been to Europe and seen how trains could endanger human lives, objected to it. The Government therefore changed the site of the terminal and built it at Sekondi.

Q. In the days of the Confederacy, when the Adansihene went to Kumasi for a meeting he sometimes or often had to stay there for at least a fortnight. In the first place, where did he usually reside?

A. Each Omanhene had a friend or relative to stay with. We of Medoma are of the Asenee clan so we would stay with the Adantehene of Kumasi. Omanhene Nana Kwabena Ofori would normally reside with Panyin Nuamah who was his friend; Edubiasehene used to stay with Anantahene, and so on.

Q. The Chiefs usually travelled with a retinue of smaller chiefs and servants, and this demanded money and a large expenditure. How were these trips sponsored? Did the state have any funds to sponsor these trips to Kumasi and back everytime Adansihene had to attend a meeting?

A. Yes, a special fund had been created for the Adansihene for such and other purposes.

Q. Who was the Adansihene during the days of the Confederacy?

A. Nana Kwabena Ofori.

Q. Who succeeded him when he was destooled.

A. His successor used to be the Dompoasehene but I cannot tell you his name since this concerns only Fomena. However, it can be found out from Fomena.

Q. Were there any Nkwankwaahene during the period of your enstoolment?

A. Yes.

Q. Could any Chief create or enstool a Nkwankwaahene in his town?

A. Yes. This was the same as the "Asafoakye" (the leader of an Asafo group). The name of my Nkwankwaahene was Kwame Anane.

Q. When the Confederacy was recreated it was suggested that the Nkwankwaahene should be abolished. Why was this done?

A. It was said that the yough was misusing the position of the Nkwankwaahene and therefore it should be abolished.

Q. Did every Chief abolish the post of Nkwankwaahene or was the abolition optional?

A. Every chief realised that when Nkwankwaahene increased in number; the number of destoolments also increased so all the Chiefs agreed to the abolition of Nkwankwaahene.

Q. So they were eventually abolished?

A. Yes, but it did not last for long.

Q. Why was it revived and how?

A. It was revived and is still in existence. When the C.P.P. Government was formed the Government ordered all the places where the Asafo had been abolished to revive them.

Q. So the Nkwankwaahene was received just recently, during the Nkrumah regime.

A. Yes.

Q. Who usually installs the Nkwankwaahene? Is it the Chief of the youth.

A. The youth.

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